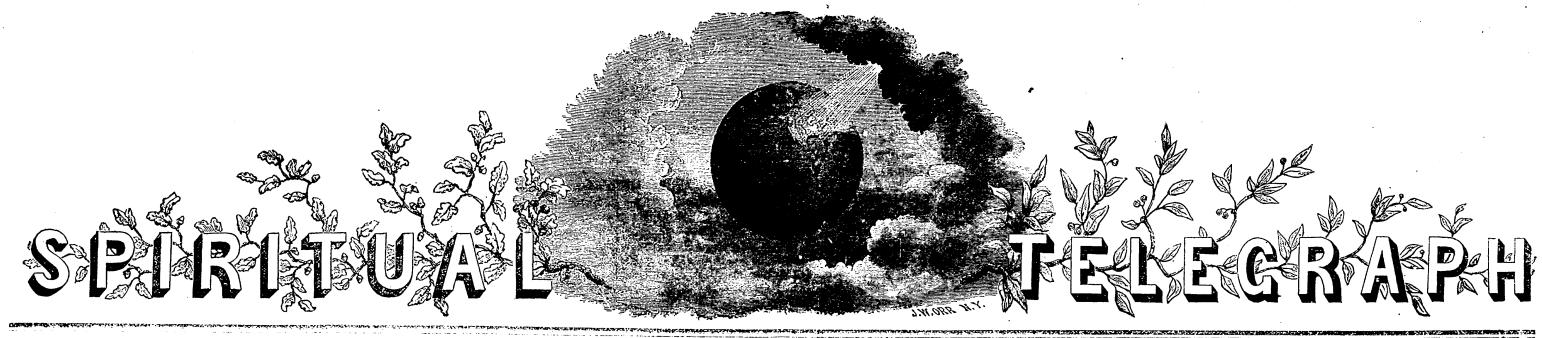
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OF SPIRITUAL INTERCOURSE.

PARTRIDGE AND BRITTAN, PUBLISHERS AND PROPRIETORS, NO. 342 BROADWAY ---- TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. IV.-NO. 52.

NEW YORK, SATURDAY, APRIL 26, 1856.

WHOLE NO. 208

The principles of Hature the human race in everything pertaining to the life of man. machus, being captivated by one popular oration alone, exceeded their landing, when from the summit of Mount Carmel, which But, when Mnesarchus considered with himself, that the God. two thousand in number. These, with their wives and children, they knew was more sacred than other mountains, and unaccess to

THE YOUTH OF SAMOS. BY REV. JAMES RICHARDSON, JR.

BEAUTIFUL and holy youth of Samos! Godlike Pythagoras! whom in their own times men worshiped with a tender reverence as an incarnation of the divine! whom philosophers and pious sages of succeeding ages have bowed down to with heartfelt homage! Would that I might present thy radiant features. through this faint outline, in so fair a light as to draw the men of even these irreverent days to listen to thy wise and lofty teachings, to contemplate and follow thy blameless and holy life!

No being was ever more highly esteemed, more truly and pro-Iamblichus and Porphyry, Diogónes Laertius and Cicero.

lamblichus, himself, called by the Platonists that succeeded him "the divine," thus commences his "Life of Pythagoras":

"Since it is usual with all men of sound understandings, to that philosophy which justly receives its denomination from the divine Pythagoras. For, as it derives its origin from the divinquictly (with serenity) approaches it."

not come within the compass of our plan; we only have space for a brief sketch, derived chiefly from the work of lambli- influence of divino inspiration." chus, of this exalted and divine SEER.

In perusing any modern history of the mighty sages and of his earnest and unpretending character, who make it an espe- played in the person of Pythagoras." cial duty to detract from the high repute of all other sages and and liberal Fenelon in his "Lives of the Ancient Philosophers" is not wholly free from this narrow prejudice. Such a courseearnest men, as simply vile and contemptible. And yet the character and reputation of the divine Socrates-the "golden Swedenborg (the Seer,) and other God-sent "Providential men," have suffered more, with the ignorant and superstitious herd, from this meanness and falsehood in the advocates of the popular Rome or America for calling Jesus "the Son of God."

Pythagoras was born some six centuries before Jesus, probably v. c. 586, on the island of Samos, and, in common with all remarkable teachers and prophets--the demigods of the worldhe was regarded as the offspring of deity-the son of Apollo. "Indeed," writes Iamblichus, "no one can doubt that the soul of Pythagoras was sent to mankind from the empire of the God of wisdom (Apollo) either being an attendant on the God, or co-arranged with him in some other more familiar way; for this may be inferred from birth, and the all various wisdom of his soul." And a Samian poet sings:

"Pythais fairest of the Samian race Bore, from the embraces of the God of day Renowned Pythagoras, the friend of Jove.

His name literally signifies, "declared or foretold of Apollo," from "puthon Apollo," and "agoreucin to declare," although Aristippus the Circurcan uses agorcuein in the sense of " uttering an oracle;" and says, that "he was named Pythagoras because he pronounced oracles as true as those of Apollo." Iamblichus, however, gives the following account of his name and birth: To Macsarchus, the father of Pythagoras-"who came to Delphi for the purposes of merchandise, with his wife not yet apparently pregnant, and who inquired of the Deity concerning the event of his voyage to Syria"-the Pythian oracle! foretold-"that his voyage would be lucrative and most conformable to his wishes, but that his wife was now pregnant, and would bring forth a Son, surpassing in beauty and wisdom all that ever lived, and who would be of the greatest advantage to

· "Jesus" is merely the translation of the Hebrew name "Joshua," by which the Nazarene prophet was always called in his life time. † This will remind the reader of the popular doctrine of the divine and human nature of Christ, mystically blended, and of the incarnation of

‡ The Pythian priesters is supposed by many to have been a subject of animal magnetism, extremely sensitive and clairvoyant. See "Marteneau's Letters from the East" on Egyptian Oracles, etc.

But, when Mnesarchus considered with himself, that the God, two thousand in number. These, with their wives and children, they knew was more sacred than other mountains, and unaccessacle, repeated by Jesus of Nazareth, of "walking on the water," without being intorrogated concerning his son, had informed him being collected into one very large and common auditory, called sible to the vulgar, he leisurely descended without looking back, is recorded of the long-haired Samian, nearly six hundred years by an oracle, that he would possess an illustrious prerogative Homacoion, and which for its magnitude resembled a city, founded or suffering any delay from precipices or opposing stones; and before the time of the Savior; and that he also calmed the and a gift truly divine, he immediately named his wife Pythais a place which was universally called Magna Graccia, (Pythagoras that when he came to the boat, he said nothing more than, "Are tempestuous waves and soothed the waters of the angry seas, from her son and the Delphic prophet, instead of Parthenis, which being a Grecian.) This great multitude of people likewise, you bound for Egypt?" and further, that on their answering in that his disciples might safely pass over them. And we shall be was her former appellation, and he called the infant, who was receiving laws and mandates from Pythagoras as so many divine the affirmative, he ascended the ship and sat silent the whole reminded of the same holy prophet of Galilee, and of the voice born after at Sidon in Phoenicia, Pythagoras; signifying by this precepts, and without which they engaged in no occupation, time of the voyage, in that part of the vessel where he was not heard at his baptism in the Jordan, by the story told of the appellation, that such an offspring was predicted to him by the dwelt together with the greatest general concord, celebrated and likely to incommode the occupations of the sailors. But Pytha- divine Pythagoras, ages before, that in crossing the river Nessus, Puthean Apollo."

in such a manner as to be fortunately the most beautiful and god- their possessions in common. Such also was their reverence for perhaps as he sat in that firm and tranquil condition, he might saying, "Hail! Pythagoras!" like of all those that have been celebrated in the annals of history. Pythagoras, that they numbered him with the Gods, as some sleep for a short time, unobserved by all the sailors. To which foundly revered, than this "long-haired Samian," and even men youth, his aspect was most venerable, and his habits most tem- continues the biographer, "indeed a greater good never came, their expectations, their voyage had been continued and uninter- that was just sailing into port, Pythagoras told them, that they themselves wonderfully great and good, celebrated his life; as perate, so that he was even reverenced and honored by elderly nor ever will come to mankind, than that which was imparted rupted, as if some deity had been present; putting all these would only have a dead body. His vision proved correct, for men; and turned the attention of all who saw and heard him by the Gods through this Pythagoras. Hence, even now, the things together, they concluded that a divine daimon had in such was the only freight of the vessel. speak, on himself, and appeared to be an admirable person to proverb of the long-haired Samian is applied to the most vener- reality passed over with them from Syria in Egypt. Hence every one who beheld him. Hence, it was reasonably asserted able man." Such is an early, perhaps the earliest instance in the speaking both to Pythagoras and to each other with greater viper, is brought to our mind, as we read how in Sybaris, the by many, that he was the son of (a) God." "He was also world, of a community, successful and prosperous, as well as cul- decorum and gentleness than before, they completed, through a "divine Pythagoras," with his wonderful power over animals, call on divinity, when entering on any philosophic discussion, it adorned by piety and disciplines or studies, by a mode of living tivated, wise and virtuous. is certainly more appropriate to do this in the consideration of transcendently good, by firmness of soul, and by a body in due It is recorded of him, also, that inspiring their citizens, who happily landed on the Egyptian coast. Here the sailors rever- harm;" that also, in Tyrrhenia, he took in his hands a small subjection to the mandates of reason. In all his words and actions, had long suffered under oppression, with an enthusaism for liberty ently assisted him in descending from the ship; and after they serpent or viper, whose bite was fatal, receiving no injury therehe discovered an inimitable quiet and serenity, not being subdued he was the instrument of restoring the cities of Crotona, Sybaris, had placed him on the purest sand, they raised a kind of tem- from. And, as says the historian "Ten thousand other more ities, it can not be apprehended without their inspiring aid. To at any time by anger or laughter, or emulation, or contention or Catanes, Rhegium, Agrigentum, etc., etc., to freedom and inde-porary altar before him, and heaping on it from their present wonderful particulars, likewise, are uniformly and unanimously which we may add, that the beauty and magnitude of it so any other perturbation or percipitation of conduct; but he dwell pendence, and established laws and institutions whereby they abundance the fruits of trees, and presenting him as it were related of the man; such as infallible predictions of earthquakes, greatly surpasses human power, that it is impossible to survey it at Samos like some beneficent divinity, (daimon.) Hence, while became more prosperous and flourishing. "He also," says Iam- the first fruits of their freight, they departed from thence, and rapid expulsions of pestilence and tempests, instantaneous cessaby a sudden view; but one can alone gradually collect some yet a youth, his great renown having reached Thales at Miletus, blichus, entirely subverted secition, discord, and party zeal, not hastened to their destined port. But Pythagoras, whose body tations of the effusions of hail, and a tranquillization of the waves ruon of this philosophy, when, the gods being his leaders, he and Bias at Priene, men illustrious for their wisdom, it also only from his familiars, (friends) and their posterity, for many through such long fasting was become weaker, did not oppose of rivers and seas, in order that his disciples might easily pass give the details of this Pythagorean philosophy, however, that the youth was everywhere celebrated as the long-haired the cities in Italy and Sicily, which at that time were disturbed diately on their departure ate as much of the fruits as was re- it is impossible they should have happened to a man, they con-Samian, and was reverenced by the multitude as one under the with intestine and external contentions. For the following quisite to restore his exhausted strength."

prophets of the past, especially of the Grecian, Persian, Hindoo or government, he might be hindered in his studies, we find him it were of his own opinions: 'That we should avoid and ampu- men of fine genius have felt, lamblichus observes, "Let this, are bipeds." For the third thing is Pythagoras. Such, there-Chinese nations—Heathens and Pagans as they are modernly seeking the society of Pherecydes, of Anaximander the natural tate, or cut off, by every possible artifice, by fire and sword, and therefore, be one specimen of his piety, which also we have before fore, was Pythagoras on account of his piety, and such was he termed—a certain base and narrow Jewish jealousy that vitiates philosopher, and especially of Thales at Miletus. But Thales, all various contrivances, from the soul, mentioned, that he knew what his soul was, and whence it came truly thought to be." Very similar to this, is the view of poputhe whole narrative, and utterly destroys our confidence in the after communicating to him his own wisdom, advised him to take ignorance; from the belly, luxury; from a city, sedition; into the body, and also its former lives, and of those things he lar theologians in regard to the founder of Christianity as, a narrator, is always to be taken into account. And there are a voyage to Egypt and form the acquaintance of the Memphian from a household, discord; and at the same time, from all things, gave most evident indications." The professed admirers of Jesus being superior to man, and not a mere man." many so styled Christians, professed admirers and disciples of the priests and priestesses of Jupiter there, freely confessing "that, he divine Jesus or Joshua of Nazareth," truly with little if any un- was neither naturally nor by exercise endowed with those excelderstanding and appreciation of his simple and beautiful life, and lent prerogatives, (peculiar gifts?) which were so vividly dis-

When in Sidon, on his way to Egypt, we find him in the comteachers; to question their motives; doubt the record of their pany of the descendants of Mochus, the physiologist. With Iamblichus that "Empedocles also appears to have obscurely sig gently stroked it with his hand for a long time, he fed it with Jesus. Thus Zoroaster, Confucius, Calvin, Luther, Emerson, lives; deny their miracles, and villify their characters; calling them, doubtless, he confirmed his notions concerning a system of nified this about Pythagoras, and divinely maize and acorns, and compelling it by an oath no longer to touch Davis, Parker, have originated new parties or schools. them "cheats" and "impostors"—thinking thus to exalt the fame pure diet; of the effect of a simple and proper regimen on the gifted conformation of his body above that of other men, when any living thing, he dismissed it. But the bear immediately afterof the "holy youth of Galilee," at their expense. Even the pious development and action of the soul: of the necessity of temper- he says: ance and simplicity in living to the health and purification of the spirit. The foundation of all religion and virtue indeed rests too common as it is-must be regarded by all high-minded and here; and Pythagoras, with a wise and holy discrimination, intellectual wealth, and who was in the most eminent degree the among other things green beans, he advised the herdsman to tell palate and pamper the body, employed only those articles of food lipped" Plato-of the pious and devoted prophet of Arabia, of that had no disturbing influences on the spiritual nature, and, liv- ten or twenty ages of the human race. Simplicius, in his Com- of oxen, but if Pythagoras did, it was in vain to advise him to over-nourishes or stimulates the animal nature. Beans, though a vegetable, were excluded for this reason probably; and this, Theology, than from any other cause. God inspired and sent doubtless, is the true explanation of the long vexed question of thing sensible to everything, (or to every one.) even in the sub-caused him then to refrain from beans, but it is said that he never Mohammed into the world as well as Moses; and the Platonists the Pythagorean antipathy to beans, and not the fact of their lunary region. This is evident from dogs who seent animals at a after tasted them." Those who have a firm belief in the stories many others of the Barbarians, persuade their children that the of Greece and Rome had, it may be, similar reasons for calling being employed as ballots in voting and thus typifying the strife great distance, and which are not smelt by men. How much contained in the Hebrew Scriptures, will easily receive this soul can not be destroyed, but that it remains after death, and Phythagoras" the child of the Divinity," as the Christians of and warfare of the political world, in which philosophers should more, therefore, in things, which are separated by so great an account, as it is much more credible, that a being like Pytha- that death is not to be feared, but danger is to be encountered not minøle.

> and man," till, at length, being taken by the soldiers of Camby- harmony, (the harmony of the celestial spheres,) should have his near the temple of Duno, where it remained when it was old, dition; for they accomplished this waiting by employing silence gion, so in Babylon he pursued music, mathematics and other "The soul has three vehicles, one etherial, another aerial, and the after gently stroking it, to have dismissed it. Through these the words: "Resist not the evil or injurious one, but, who soever --studies. With these Magi he associated twelve years, returning third this terrestrial body. The first, which is luminous and celest things, therefore, and other things similar to these, he demon-shall smite thee on thy right cheek, turn to him the other also." to Samos in about the fifty-sixth year of his age.

> possess a divine gracefulness in a more eminent degree. Hence visions. he was publicly called upon by his country to benefit all men, for in the words of Iamblichus: "On his arrival at Crotona, but also to an amicable division of the goods of life in common, pertains to human nature in the modesty of the youth, they for by supposing that "he passed over rivers and seas and inac- at the base of all morality, spirituality and religion—was always from whence they were called Canobita, (people living in common.) These indeed were such as philosophized. But the greatest part of his disciples consisted of hearers whom they call Acusmatici, who, on his first arrival in Italy, according to Nicho-

> ranked among their neighbors among the number of the blessed. goras remained in one and the same unmoved state for two nights with a large company of his disciples and friends, a clear voice In regard to his training, it is recorded, that "he was educated At the same time, as we have already observed, they shared and three days, neither taking food, nor drink, nor sleep, unless from the stream was heard to speak distinctly, by all present,

> extended to the neighboring cities. To all which we may add, generations, as we are informed by history, but, in short, from all the sailors in assisting him to descend from the ship, and imme-lover them." "And, as these are acknowledged to be true, and apother apother solvens employed by him in every place, whether Concerning the instinct of a previous existence, which—al- should be received as pertaining to a being superior to a man, In his eighteenth year, under the rule of the tyrant Policrates, in the company of a multi side or a few, which was similar to the though to the eye of reason it seems more a mysterious phantasy, and not to a mere man. This is also the meaning of their with a rare wisdom for any youth, foreseeing that, under such a persuasive oracle of a God, and was an epitome and summary as or even a morbid idiosyncracy, than a real experience-many enigmatical assertion, that man, bird, and another third thing,

> > Of his myterious influences over men, and over irrational to speak in conclusion. Of his spiritual vision, it is recorded by had done much injury to the inhabitants, it is said, "that having schools. Thus Christians are, or profess to be, of the school of

regarding it as degrading for a man of piety to live to gratify the adjutor of the works of the wise. For when he extended all the the ox to abstain from the beans. The herdsman, however, ing on fruits and vegetables, rejected animal food, and whatever mentary on "Aristotle's Treatise On the Heavens," has the foll speak to the ox, but fit that he himself should advise the animal In Egypt, Pythagoras remained two and twenty years, in the and celestial from terrestrial natures, is it true to say, that the Balaam's ass should turn and rebuke the sinful prophet. As pursuit of divine truth; and—as the publican Matthew records of sound of divine bodies is not audible by terrestrial ears? But absurd as it may seem, however, to the skeptic, it is given as an the youthful Jesus-"he grew in wisdom and in favor with God if any like Pythagoras, who is reported to have heard this historical fact, that this ox lived for a long time at Tarentum, each of them waited till his mind was restored to its former conses, he was carried captive to Babylon. In place of bemoaning terrestrial body exempt from him, and his luminous and celestial and was called the sacred ox of Pythagoras. It was also ted by and quiet. Thus we have in Pythagorism the germs of good his captivity, he formed a friendship with their Magi, and received vehicle, and the senses which it contains purified,* either through those that came to it, with human food." It is also recorded instruction in the ancient learning of the Babylonians; and, as a good allotment, or through probity of life, or through a per- that "Likewise when he happened to be conversing with his in Egypt he astronomized and geometrized in the adyta of the fection arising from sacred operations, such an one will perceive familiars about birds, symbols and prodigies, he was said to temples, learning the venerable mysteries of the Egyptian reli- things invisible to others, and will hear things inaudible by others. have brought down an eagle that was flying over Olympia, and than to kill a man;" a precept long after repeated by Jesus, in "On his return to Samos," as it is recorded, "being known by resides in a state of bliss in the stars." This will remind us of savage animals, and that he allured and detained them by the "That their whole life is arrranged with a view to follow God" some of the more aged inhabitants, he was not less admired than the theory of Swedenborg, and of our own Davis, in regard to power of voice proceeding from the mouth." Concerning his the Christian's aim: —"Be ye also perfect, even as your Father before, for he appeared to them more beautiful and wise, and to the spiritual or celestial body, as derived from their heavenly spiritual vision and miraculous power, we can speak but briefly in Heaven is perfect."

by imparting to them what he knew." He afterward established mankind, we have an instance even while he was a youth of it would be merged in the sea, and described its shipwreck, the old phrase of "sana mens in sano corpore;" in making a a school in Samos, which was long after known, as "the semi-eighteen summers. At that period of his life, by the advice of which took place as he had foretold. It is narrated, also, by his sound mind and a healthy soul depend upon a pure, well regucircle of Pythagoras." He also had a cave out of the city in Thales, "he embarked for Egypt, through the means of some venerable and wise biographers, that he foresaw that there would lated, healthful body. With Pythagoras, indeed, we find the which he shut himself up night and day, for a long time together, Egyptian sailors, who, very opportunely at that time, landed on for meditation and the study of divine mysteries. Owing to the the Phænician cost under mount Carmel, in whose temple Pyindifference of the Samians to education, as it is supposed, he thagoras, separated from all society, for the most part dwelt. again left his native country, and journeyed to Italy, where he But the sailors gladly received him, foreseeing that they should historians of his life confidently assert, that in one and the same formed an association, or more properly founded a community; acquire great gain by exposing him to sale. But when, during the day he was present at Metapontum in Italy, and Tauromenium most beautiful thing of all, he demonstrated that the Gods are which was the noblest city in Italy, he had many followers, ity he conducted himself, in conformity to the mode of living he places, though these cities are separated from each by many the calamities of the body, come from the seeds of intemperance, amounting, as it is said, to the number of six hundred, who were had adopted, they were more benevolently disposed to him. stadia (or furlongs) both by land and by sea, and can not be or excess." The necessity of a pure and simple diet to the serennot only excited by his discourses to the study of philosophy, Observing, likewise, that there was something greater than what passed through in a great number of days. This is accounted ity, health, and true happiness of the soul—a principle that lies

of Nazareth, so many of whom have an unshaken belief in the animals; of his remarkable insight and prophetic vision; and of confirmation to their faith. To his power over the irrational anithe wonderful works and miracles recorded of him, we come now mals we can only allude here. Meeting the Daunian bear, that admirers, friends, and disciples; and thus form parties, seets, or ward hid himself in the mountains and woods, and was never "There was a man among them (Pythagoras,) who was trans- seen from that time to attack any irrational animal. Perceiving the names only of his distinguished disciples, many of whom are cendent in knowledge, who possessed the most ample stores of likewise an ox at Tarentum, feeding in a pasture, and eating well known by their teachings to the modern scholar; and nowers of his intellect, he easily beheld everything, as far as to laughed at him, and said that he did not understand the language lowing concerning the Samian Seer and his wonderful powers: to abstain from such food. Pythagoras therefore approaching All things are not commensurate with each other, nor is every- the ear of the ox, and whispering in it for a long time, not only interval, as those which are incorruptible from the corruptible, goras should speak with intelligible influence to the ox, than that with a firm, manly mind." tial, is connate with the essence of the soul, and in which it alone strated that he possessed the same dominion as Orpheus, over Concorning the followers of Pythagoras, Iamblichus declares, in conclusion. On one occasion, a ship was seen sailing on with Of the power of his divine spirit and celestial character on a prosperous wind, when Pythagoras observing it, predicted that of the philosophy of Pythagoras, it would be best expressed by be a speedy earthquake, from the peculiar taste of the water of a well whence he had been drinking; and his prediction was soon verified. To use the words of Iamblichus: "Nearly all the that school, most distinctly enunciated, and emphatically enforced. voyage, they perceived with what continence and venerable grav- in Sicily, and discoursed in common with his disciples in both not the causes of evils, and that diseases and such things as are called to mird how unexpectedly he had appeared to them on cessible places like one walking on the air, as Abaris, his disciple, faithfully inculcated by this divine philosopher. According to on the dart of Apollo (ray of light.) Doubtless, however, it was lamblichus, "He rejected universally all such food as is flatulent,

while his physical form remained at Metpontum in Italy.

It is interesting to the Christian to learn, that the same min-

Certain persons in Metapontum wishing that they could have On the death of his father, likewise, though he was still but a beneficent and most philantrophic daimon, (divinity.") "And," we may add, that when the sailors considered how, contrary to the treasure with which they supposed a vessel to be freighted,

The story of Paul of Tarsus, on the island of Melita and the most tranquil sea, the remainder of their voyage, and at length caught a deadly serpent, and after a while let it go "and felt no sequently think it is clear, that what is related of Pythagoras.

We can not close without a passing reference to the teaching "prior existence" of that remarkable being, will here find new and philosophy of Pythagoras. Great seers, prophets, and sages naturally gather around them, in all ages and among all people.

> Pythagoras, journeying into Italy, founded what is called the Italian school or denomination. And pages might be filled with Damon and Pythias, (or Phintias,) who gave the world the sublimest example of tender, faithful friendship, were Pythagoreans. We find among them a strong belief in immortality, so that it is recorded of a certain servant of Pythagoras, that "having returned to the Getæ, (his own people,) after he had heard the discourses of Pythagoras, he gave laws to them and exhorted the citizens to fortitude, having persuaded them that the soul is immortal. Hence, even at present, all Galatians, and Trallians, and

> It is also said of the Pythagoreans "that no one of them either nunished a servant, or admonished a free man, while angry, but Quaker Friendly doctrine. And we find, also, the very central principle of Non-Resistance in it, for it was a saying of this ancient Philosopher, "That it is much more holy to be injured

If we should seek, however, the distinguishing characteristic great principles of Physiology, and of the natural laws that have been so ably developed in later times by Spurzheim, Combe and "And," to use the words of an ancient biographer, " what is the *See Andrew Jackson Davis' account of the process of passing into his spiritual or celestial body, that was in Tauromenium in Sicily, and the cause of perturbation, but he approved of the nutriment contrary to this, and ordered it to be used, viz., such food as

composes and compresses the habit of the body. But he altogether rejected such food as is foreign to the Gods, because it withdraws us from familiarity with the Gods." "He likewise exhorted men to abstain from such things as are an impediment to prophecy, or to the purity and chastity of the soul, or to the habit of temperance, or of virtue. And lastly, he rejected all such things as are adverse to sanctity, and which obscure and disturb the purities of the soul, and the phantasms that occur in sleep." "Separately, however, he forbade the most contemplative of philosophers, and who have arrived at the summit of philosophic attainments, the use of superfluous and unjust (?) food, and ordered them never to eat anything animated, (animal food) nor in short to drink wine, nor to sacrifice animals to the gods. And he himself lived after this manner, abstaining from animal

food, and adoring altars undefiled with blood." "In short, he was the cause to his disciples of the most appropriate converse with the divinities, both when they were awake and when asleep: a thing which never takes place in a soul disturbed by anger, or pain, or by pleasure, or by any other base desire, or defiled by ignorance, which is more unholy and noxious than all these. By all these inventions, therefore, he divinely -- healed and purified the soul, resuscitated and saved its divine part, and conducted to the intelligible its divine eye, which, as Plato says, is better worth saving than ten thousand corporcal eyes; for, by looking through this alone, when it is strengthened and clarified by appropriate aid, the truth pertaining to all beings is perceived." "With respect to generation also, the Pythagoreans are said to have made the following observations. In the first place, they thought it necessary to guard against what is called untimely offspring; for neither untimely plants nor animals are good, but prior to their bearing fruit it is necessary that a certain time should intervene, in order that seeds, and fruits may be produced from strong and perfect bodies. It is requisite, therefore, that youth and virgins should be accustomed to labors and exercises, and appropriate endurance, and that food should be given to them adapted to a life of labor, temperance and endurance. But there are many things in human life, which it is better to learn at a later period, and among these is the use of venery. It is necessary, therefore, that a boy should be so educated as not to seek after such connection as this, within the twentieth year of his age. But when he arrives at this age, he should use venery rarely. This however will be the case, if he thinks that a good habit of body is an honorable and beautiful thing, for excess and a good habit of body are not very much adapted to subsist together in the same person."

Pythagoras was the father of Mathematics and Geometry; and all remember the wild delight with which he was transported, on solving the proplem that the square of the hypothenuse, in a right angled triangle, is equal to the squares of both the sides.

Equally renowned was he as an Astronomer. It is an histor ical fact, that the Copernican theory is but a revival of the sys tem of Pythagoras, and that so many centuries before the Christian Era, he taught that the earth was round, and that the earth and planets revolved around their central sun; he firs demonstrated also, that the morning and evening star was the same. Like Swedenborg, the renowned Samian professed to visit the spiritual world, and hold converse with departed Spirits and described the condition of Homer, Hesiod, and others there And his pure, holy and divinely wonderful life makes it impossible to doubt his sincerity. Of music he was the most distinguished patron and cultivator, not only inventing an instrument to measure musical intervals and the lyre, but using the influence of divine harmony, as a spiritual medium, to elevate and educate the soul. And, though too modest to take the name of wiseman, (or sophos) used by others who preceded him-preferring the name of philosopher (philosophos) a lover of wisdomyet so profound was the reverence and strong the faith of his disciples in their divine teacher, that "autos ephe" ipse dixit or "He said so," was sufficient proof to their minds, of the truth of any proposition. Here we are reminded of the Christian faith in their teacher. And yet, with all his modesty, he wa conversant with overy science, and at home in every part of wisdom's wide domain. "He knew everything and was right in blind; the birds sing above the graves of the dead, and all the everything." In Geometry, Mathematics, Astronomy, Music, Physiology, Temperance, Vegetable diet, Communism, Immortality of the Soul, Magnetism, Clairvovance, Prophecy, he was an adept, discoverer and leader. Such, in all too faint and megre outline, was the divine Pythagoras of Samos.

THE NICINE COUNCIL.

A. J. Davis, in "Nature's Divine Revelations," asserts that two thou sand and forty eight bishops assembled at the Council of Nice, and that Constantine expelled seventeen hundred and thirty of these, leaving but three hundred and eighteen to compose the Council.

In relation to this statement of Mr. Davis, Professor Mahan, in his late work against Spiritualism, on page 22, holds the following language: "Two thousand and forty-eight bishops never assembled as members of this Council. Nor were seventeen hundred and thirty, nor any other number, forcibly excluded by Constantine. All but three hundred and eighteen, which did sit as members of the Council, were there as mere speciators, on account of the intense interest which was universally felt in the question of doctrine to be acted upon, and this is a well-known fact in history." But notwithstanding this dogmatic assumption of the Professor, Mr. Davis has asserted nothing more than is supported by history.

In Dr. Cotton Mather's "Magnalia Christi Americana," Book 7, page 442, is found the following testimony: "But that my reader also may be prepared for the action of the Synod. I would humbly ask him what he thicks of the relation given us of the first Nicene Synod by Eutychius, an author of the first ages, recommended by Seldon and Pocock, as one of irreproachable fidelity? That author, whose history in Arabic, never seen, I suppose, by Salmasius or Blondel, is by some thought, in this matter, much more probable than that of Eusebius and Scerates, does relate unto us that, upon the letters of Constantine summoning the Synod, there were no less than two thousand and forty-eight bishops who came to town; but that the most of them by far were so grossly ignorant and erroneous, that upon the recommendation of Alexander the Bishop of Alexandria, the Emperor singled out but three hundred and eighteen, who were all of them Orthodox children of peace, and none of those contentious blades that put out libels of accusation one against another; and that by the Emperor's happy choosing and weeding of these three hundred and eighteen, the Orthodox religion came to be established."

A GOOD TEST.

YESTERDAY afternoon, (April 2.) I called upon Mr. Regers at the City Hotel. Mr. R. is from the East, and styles himself a "traveling medium," being impressed to talk in cars, on boats, etc., and thus to spread the light.

Mr. R. proposed that I should take his hand and make mental requests, desiring that if the answer was an affirmative one, he should indicate it by touching some particular object. I first mentally requested that if the Spirit of M-- was present, he should be caused to touch the gas pendant, which he instantly did. I also made a similar request with respect to an indication of the presence of two other Spirits, and the answers were given by his touching different objects in the room, as re- machinery of the universe does not always move the same way. quested. He then stated that "another Spirit was present." I was They conceive it to be necessary to reverse the motion occasionimpressed (I presume) that it was Dr. Robinson; I therefore mentally requested that if it was, he should cause him to touch one of two vases on the mantel, which he did instantly.

a communication from the Doctor through Miss S. J. Irish, by the raps, when at the close he spelled out: "Tony, I was there this afternoon; but I do not like help when I am able to help myself; so I shall not call again."

His objection was, that he had to use Mr. R.'s Spirit-friends to answer the question. Just like him, for he was very positive."

St. Louis, April 3.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, APRIL 26, 1856.

CLOSE OF THE VOLUME.

WITH the issue of this number we complete the present Volime of the Telegraph, and the fourth year of its publication closes upon us. We have continued our labors to this time with the same unshaken faith and purpose, with constantly improving prospects, but with what success others must judge. Of course we have not pleased everybody. Those who imagine that they can do right and at the same time follow the capricious ideas of all who are either blinded by ignorance and passion, or warped by prejudice and inordinate self-love, know as little of their own capacity as they do of the infirmities of human nature at large. There are restless and unsatisfied souls who even find fault with the works and ways of Providence, and if they are not suited with Heaven! what right or reason have mortals to claim their approbation? But we have been seldom disturbed by the uneasonable conduct of such persons, probably for the reason that hey are rarely disposed to attach themselves to the Spiritual novement. With occasional exceptions, our readers have been pleased to exercise the moderation and charity which human fallibility everywhere demands. The indulgence manifested toward us during the last four years, has inspired grateful emotions and reflections which we shall not cease to cherish. Thy hand, kind reader. We still need thy fellowship and cooporation, and we would fain minister to thee. If our company is on the whole agreeable, let us not separate at this stage of our journey, but ogether go on our way rejoicing.

In commencing the publication of the FIFTH VOLUME of thi paper, it is hardly necessary to occupy space with a statement of ts principles and purposes, or with promises that these will be freely discussed and fearlessly pursued until the former are understood and the latter realized. Already we have taken four gears to illustrate its principles and to fashion its character before the world. Doubtless many have neglected their opportunities, and are, consequently, still ignorant of the nature of Spiritualism and unacquainted with the essential spirit and real objects of this journal. We can scarcely hope to enlighten such persons on the present occasion. Those who are thoughtless and ndifferent respecting the greatest question of the age, are hardly prepared to listen to any elucidation, much less can they be exsected to perceive and comprehend the magnitude and importance of the subject. They must abide their time. At length their turn will surely come. It may be when some rude shock of fortune suddenly shivers the splendid fabric of their golden dreams. It may come, alas! when their beautiful idols are east When the shrine of all the heart most cherished has thus fallen and is broken, to be restored no more, perchance their time will have come. Or, when the heart itself is touched with a cold invisible hand, and the soul startled from its lethargy; when the profane and thoughtless are made to feel their weakness and isolation, and to realize the unsubstantial nature of all mortal supports-in short, when the deepening shadows of life's evening twilight gather over them and "the night cometh;" then-if never before-will the indifferent man pause and listen-listen preathlessly-with bended form and reverent countenance-to eatch the feeblest voice that speaks to him from the Unknown

The sun is not stayed in his going forth because the sluggard yet sleeps at the hour of his rising. Spring comes! the earth is larrayed in sunny smiles and robes of freshest beauty, notwith standing there are people who have the misfortune to be processes of Nature are uninterrupted. By these natural exponents of the Divine will we are impressively instructed to go forward with unfaltering trust and incorruptible fidelity. Comparatively few may be benefited by our labors; but we shall have discharged the most sacred obligations if we but walk in the light we have, and are faithful to the demands of the Present. The reader would not be profited by specious promises of what we propose to do in the Future; nor have we aught to say respecting the array of talent by which we expect to sustain the just claims of the Telegraph to a wider circulation and a more liberal patronage. The record of past labors alone presents the most definite and significant promise of what we shall be likely to accomplish hereafter.

Our duties are often of a delicate and difficult nature, and i their performance we are disposed to claim little for ourselves. save an honest purpose and a right to labor in the field of ou choice. Doubtless we have made grave mistakes before now and we therefore cordially wait to be stoned by the first mar who has not sinned. In our efforts at self-improvement we can only hope to remedy the errors already committed, by striving to live more truly from day to day. The deeds of yesterday are registered, and we can not efface the impression. The past i beyond our reach. We can recall it no more save in memory and the function of memory is not to obliterate the lines of human thought, feeling, and action, but to preserve them. Every day Time makes new contributions to the records of the After Life With us another volume of the mystic account is finished. While we write these words, the recording Angel fills up the last page, and the book is closed.

RELATION OF DEITY TO THE UNIVERSE.

In the hereditary impressions of the great world, the Divine Mind has no essential connection with the Material Universe. The indwelling Principle has been separated from the body. a position rather without and above, than within his works. The religion of many persons is a kind of supernaturalism which they never expect to understand, and which is esteemed as sacred in proportion to its distance from the sphere of human comprehension. Minds thus constituted sometimes conclude that the

evidence that will produce conviction in the rational mind. The the consolations of her faith sustained her in every affliction. equilibrium of the universe must be temporarly destroyed. It s requisite to arrest, for a season, the reciprocal action of existing principles and forces, in order to secure results which seem to miracle must be performed. A subordinate agent is commis- fected in the heavens.

sioned to violate or suspend the laws of the universe, that the human mind may receive and entertain a proper idea of the power and wisdom of the Invisible.

The foregoing remarks present a popular theological speculation which can only be cherished where the rational faculties are feebly exercised. If the special interposition of a power superior to that which governs Nature in her legitimate operations, be thropist, Robert Owen; and also as an expression of gratitude ever requisite, it is impossible to resist the conviction that the for his personal attentions to the writer. This was accompanied existing constitution is essentially defective. We incline to the by a consoling address from the Spirit world to Mr. Owen, comopinion that there is sufficient wisdom employed in the estab- municated by L. M. and J. C. Gunn, through the mediumship lished order of things, to render it wholly subservient to the pur- of Mrs. J. Grant, of Providence, R. I. We do not recollect to poses of the Divine Mind. We believe it is fitted to answer the have seen any such communication, nor do we remember that ends contemplated in the original design; that Nature has in- our attention has heretofore been otherwise called to the subject. trinsic forces which may be so combined and directed as to This statement we trust will be satisfactory to all parties. The secure any result that the world has witnessed. If we are right here, the inference is fully authorized that it can not be necessary to suspend the natural and harmonious operation of things, to accomplish the purposes of Deity. The common idea is irrational, because it supposes that a mighty effort, and means and instruments of the greatest magnitude, have been employed to secure the most trivial results. A few ignorant Jews, who are only qualified to reason from sensuous observation of material objects and visible phenomena, must be converted from the error of their way. The object is to change the present tendency of a few particles in the body of humanity which, by the law of association, must inevitably gravitate to their proper position. For this purpose the right arm of Omnipotence must be employed to roll back the great wheels of the Universe! The machinery must stop, and all Nature

"Stand still with a rending jar, As though it struck at sea!'

This, if we mistake not, is substiantially the idea of those who contend for the ordinary view of the supernaturalism of miracles. Our reason does not respond; on the contrary, we are driven away from this view of the subject by a kind of spiritual re-

We believe that the Supreme Divinity is essentially in all his works. The material universe is the Body of which he is the animating Spirit. He has been described as a Being whose "center is everywhere and his circumference nowhere." This is a grand and comprehensive conception of the great Source of

Life. We view the Deity as an all-pervading presence, and as sustaining a necessary and intimate relation to all his developments. These constitute the stupendous organism through which the powers of the Infinite Soul are displayed. He breathes, and all things have life. Innumerable spirits are his thoughts, and Nature's universal laws are the infallible record of his will! The truth east its shadow over the mind of the poet, and found an utterance in his inspiring verse:

"All are but parts of one stupendous whole, Whose body Nature is, and God the soul."

ATTRACTIONS AT STUYVESANT INSTITUTE.

A COMPLIMENTARY entertainment will be given to Mrs. U. CLARK at Stuyvesant Institute, on Thursday evening, April 24th, on which occasion Mrs. Clark will read selections from Mr. down, and they are left alone to weep over the pale, cold ruins! Harris' "Lyric of the Golden Age;" also from the "Hours of Life," by Mrs. Sarah Helen Whitman, with several additional selections from Tennyson and Willis. The readings will be interspersed with vocal music by the Accidentals-the new quartette company, whose music at the Tabernacle last week elicited loud applause from a large and appreciative audience. W. A. Townsend, Esq., of this city, has kindly consented to read Longfellow's fine poem of the "Building of the Ship." The following is the

rogramme:	1	Į
1. Music by the Accidentals.	27 40	ľ
2. Mother Augel	. From Harris' Golden Age.	١.
3. From Hours of Life		ľ
4. To the Dead	Tennyson.	!
5. The Dying Alchymist		
6, False Relations	Golden Age.	
7. May	Willis.	•
8. Music		
9. Spirits	Tennyson.	•
10. Death of Keats		, (
11. The Parting	Willis.	1
12. Theory and Fact		
13. Building of the Ship. (To be read by		
send, Esq.)	Longfellow.	
14. Keats in Paradise		
15. Conclusion of the "Hours of Life."	Mrs. Whitman.	(
16. Music	Accidentals.	(

We sincerely hope that our spiritual friends in this city and icinity will allow no ordinary circumstance to keep them away flesh is removed he doubtless sees clearly. from the Institute on Thursday night. We have not yet had the pleasure of hearing Mrs. Clark read, but those who have been present on the several occasions of her former efforts, have spoken in terms of high admiration of her qualifications as a dramatic reader. Among those who have borne this testimony are the Editors of several secular journals in this city and elsewhere, who were some time since eloquent in her praise. In addition to an agreeable person and the accomplishment of delicate and winning manners, Mrs. Clark also possesses intelligence and good taste, which is rendered still more pleasing by the grace of modesty and the possession of many womanly virtues.

Mr. Townsend, who is to read the "Building of the Ship," is familiar with all our great poets, and especially has he been a devout admirer and critical student of Shakspeare. Nature has bestowed on our friend a fine voice, which he uses effectively, at the same time his manner is altogether agreeable and highly lingering inflrmity through the instrumentality of Mr. Calvin Hall, and

BORN INTO THE SPIRIT-WORLD. On Tuesday, the 15th day of April inst., at 4 P.M., Mrs. HAR-

RIET E. COURTNEY, wife of W. S. Courtney, Esq., of Pittsburgh, Pa., aged 34 years.

She was a devoted and affectionate wife and mother, and faultless in all her domestic relations and duties. She was ardent and lasting in her attachments, and sincere and constant in he friendships. Her disposition was more than ordinarily amiable and sweet. Her habits were industrious, tidy and active. She Men have conceived Deity to be an isolated existence, occupying had an exquisite sense of propriety and delicacy, and was modest, unambitious and retiring. Her mind was naturally of a high universe is supposed to be moved and governed by a separate order, and was thoroughly disciplined by early education, extenand extrinsic power-a force not necessarily existing as a part of sive reading and reflection; and her heart was overflowing with the general economy, but externally applied, as a machine is put the most tender and pure affections. She bore her intense sufin motion by the application of some foreign agency. Thus the ferings with the most heroic patience and resignation; and, with ment; and as he was proceeding homeward from his work shop, he had her house in order" without the quiver of a nerve or the shedding of a tear. She repeatedly declared she had no fears of her approaching natural dissolution; that she knew when she died she lived again a higher and a purer, a happier and a better life. She was delighted at the prospect of seeing again her little angelally, in order to satisfy some skeptical mortal that a supremely boy, four years in advance of her in the Spiritual-world; and wise and inmutable Agency directs all its operations. A phe- her sister, her father-in-law, little neices, and other departed The same evening, without saying anything about it, I was receiving nomenon that is wholly inexplicable is presumed to afford the only friends. She was a well-informed and sincere Spiritualist, and feeling of his nose, and saying it was well, but how it was cured he

occasionally attended, as being nearer her standard of faith and

FROM CANADA WEST.

WE have just received a letter from Mr. Marcus Gunn, whose residence is at London, C. W., containing information of the fact that in December last he forwarded an article for publication in this paper, the same being intended as an acknowledgment of the disinterested public services of that venerable philan concluding portion of Mr. Gunn's last letter will be of interest to a portion of our readers, and accordingly the same is herewith

On finding by the Telegraph that Mr. Brittan passed through Lon don, C. W., sometime ago, on his way to Michigan, etc., I, with other Spiritualists in London and vicinity, regretted exceedingly that we did not know of the circumstance beforehand, so that a deputation might wait upon him at the Great Western Railway Refreshment Station, and see whether he could wait a day or two with us. Now, should he or any other of his profession have occasion to pass this way, without the brethren here being aware of it, such is hereby requested to call on Mr. Lucas, of the Gore Bank, as convenient-my residence being two miles south of the city. I hope this particular specialty will not be lost sight of in the event anticipated with pleasure.

Having room, and conceiving the following description given by my friend, D. M. Gunn, of his transit to the Spirit-world, very simple and beautiful, according to my apprehension, I transcribe it for your pe-

> For weary days, and nights, disease Had racked my wasted frame, I longed for one sweet hour's repose-One hour's release from pain: And soon the fiful fever o'er, I calmly slept and well, For from the angel Death's white wings The dreamless slumber fell. When conscious life again returned My waking soul cid pray, If I am sleeping still, my God, O lot me sleep for aye! If this bright vision be a dream Let me dream on alway! A scene so fair around me bloomed-So beauteous and so grand-I truly deemed that I had reached The glorious Spirit-land; All sense of weariness had fled-All care, and pain, and strife-And through my veins exultant flowed The joyous tide of life! (Signed) I am, beloved Sirs, yours,

Change in the form of the Telegraph.

With the beginning of the Fifth Volume, we shall enlarge the Telegraph, change its form and otherwise improve its appearance; but without increasing its subscription price. Hereafter it will be a Super-royal 12mo sheet, the four outside pages being devoted to advertising, while the remaining eight pages will be exclusively occupied with matter of permanent interest and value. The proposed change will render the TELEGRAPH convenient for binding, at the same time the fly-leaves, like the cover of a Magazine, will prevent the numbers from being soiled, so long as they remain unbound. With the beginning of the New Volume we hope to enter many additional names on our subscription list, and we shall be truly obliged to every friend who will help us to realize our expectations.

MARCUS GUNN.

Mr. Ambler's Lectures.

REV. R. P. AMBLER, one of the most eloquent, powerful and instructive Spiritualist lecturers, occupied the desk at the Stuvyesant Institute last Sunday morning and evening. The weather was inauspicious, but in the evening the congregation was large, and manifested a high appreciation of the efforts of the speaker. Bro. Ambler has just closed his labors with the Spiritualists quarters. He will again lecture at the Stuyvesant next Sunday, morning and evening.

Departure of Mr. Bly.

MR. FREDERICK BLY, of Cincinnati, Ohio, after a short illness. departed this life from his late residence, on the 10th instant. Our friend had the misfortune to be deprived of his natural vision. we know not for how long a period; but now that the vail of

Mr. Bly was Agent for the sale of our publications, and the widow, who has our sympathies in her present trial, and our earnest desires for her success in the management of her busi-

Tiffany's Monthly.

THE May number of this Magazine, containing its usual number of substantial articles, together with an account of deeply interesting phenomena, witnessed at the "Miracle Circle," this city, is all in type, and will be ready for delivery in the course of a few days.

MORE MIRACLES.

MRS. ALMEDA DEXTER, of Ware, Mass., who was herself cured of in turn made a healing medium, informs us of the following cases occurring under her own practice : About five months since, a young lady, Miss Isabella Barks, of Hardwick, Mass., came to her for aid in a scrofu lous disease. This disease fastened itself at times upon different organs sometimes upon the lungs, rendering her unable to lie down for days and nights together on account of difficulty in breathing. At the time of this application, it was affecting the eyes; one could not be shut at all; the ball was swollen so badly as to hang out upon the cheek, and all supposed it was beyond cure. Mrs. Dexter simply made passes over it, the immediate effect of which was to remove the pain and enable her o close the eye, and she returned home much encouraged. In a week, ber eyes were perfectly restored, and she has enjoyed good health ever since. The facts are stated at the request of the young lady, who will be pleased to give further assurance of their acuracy if applied to.

The following occurred while Mrs. Dexter was in Springfield, Mass. at the residence of Mr. Crane. A man by the name of Gates, who had been a strenuous opposer of Spiritualism, was suffering with a boil upon natural death and spiritual life in immanent prospect, she "set occasion to go by the house of Mr. Crane. As he was passing it, he stopped, he knew not why, but attempted to proceed. Soon he stopped again, but again he attempted to go on. A third time, he came to a stand, and felt an impulse to enter the house; he at length went in making some trifling excuse for so doing. As he entered, Mrs. D. no. ticed the suffering nasal organ, but felt (although she had not seen him before) that he was unfriendly to Spiritualism, and therefore did not care to approach him. She mentally asked her spiritual attendants if they would not effect a cure upon him across the room. They replied that they would do so. Very shortly, the man arose in astonishment, could not tell. He passed around the room, submitting it to the exam-The funeral services were performed by Mr. Keothen, of the ination of others, and declaring that, although when he entered the their eyes open, and without any obstruction, to assume that we can see New Jerusalem Church, to which Church she still belonged, and pressed himself satisfied, and afterward boldly testified to the facts of the assumption, and he had heard of no facts that would authorize it. principles and forces, in order to secure results which seem to occasionally attended, as being nearer her standard have been overlooked in the established order of things. A belief than any other. She was a just one, and her spirit is perturbed the case. Among the witnesses of this, are given the names of Mr. and observation of men delegate it there wise which research the case. Mrs. Crane, Mr. Calvin Hall, Mrs. Gates.—New England Spiritualist. clare it otherwise, which proves this to be a new phenomenon, pregnant

Aelv-Pork Conference.

SESSION APRIL 16.

Mr. PARTRIDGE said, that in the absence of his esteemed friend and efficient co-laborer in the cause of spiritual unfoldings, Dr. Gray (who is seriously indisposed), he would gladly defer the subject to which he should invite their attention, if he had not at the previous Conference signified his intention to introduce it on the present occasion; but he hoped the subject would continue to occupy the attention of the Conference until it could have the benefit of the large experience and superior wisdom of the Doctor and others, in guiding our minds to just conclusions in the premises.

Mr. P. said the subject which he desired them to consider was that of Modern Spiritualism, and the particular points he wished to raise were embraced in the following questions:

1st. Do disembodied Spirits communicate and otherwise manifest their presence to mortals?

2nd. Do mortals produce phenomena similar to those known as Spirit-

ual Manifestations? 3rd. How are mortals to determine whether the phenomena expe-

rienced are produced by Spirits or by men?

As to the first point, "Whether disembodied Spirits manifest their presence to mortals?" he was prepared to demonstrate it to any rational mind to that degree which would oblige him to accept it, or deny the evidence of his senses, but until called for he would not take time for proof. The second and third propositions indicate the particular points on which he wanted proof-for, said he, if mortals can duplicate any of these so-called spiritual manifestations, he wished to know what they were, that he might at once strike that class of the phenomena from the catalogue of evidences of spiritual intercourse, unless it can be shown that such phenomena may be distinguished by some infallible signs.

Mr. P. said: In the old Jewish dispensation Spiritualism was confined to communing, through their consecrated prophets and seers, with what they supposed to be "God." or the "Lord." Their intercourse threw no light on the immortality of man. The New Testament makes mention of communication with spirits, angels and men, as a part of their spiritcal experience; and though but little definite information as to the character and laws of the Spirit-life can be gleaned therefrom, yet, as we approach more nearly our own times, we find a corresponding growth of spiritual knowledge and manifestations, significant of the presence and intercourse between Spirits and mortals. We do not claim to communicate directly with the Lords and Gods now, but with the Spirits of departed men. There is not perhaps a spiritual fact recorded in the New Testament that has not been duplicated in the United States within the last five years. But independently of the past history, modern Spiritualism has an experience and a philosophy of its own. It has facts peculiar to itself, else what do we mean by the phrase. "Modern Spiritualism?" But, while the great theme of Spirit intercourse has so extended its area that our experience embraces more than that of all the past, it would seem, if we are to rely on the theories of some philosophers, that the field of human capability, at the same time, has become so large and so fertile as to produce a crop of manifestations which rival the alleged productions of the Spirit-world. So that it becomes an important question at this juncture to ascertain if possible what phenomena are so be ascribed to Spirits and what to mortals.

The phenomena recorded in the Bible and elsewhere are equally involved in this inquiry. The whole tribe of mesmerists, psychologists, biologists, psycometrists, and others (who have not been converted). assirm that mortals do it all! If they can show this, the whole ground of modern Spiritualism must be yielded, of course. Others, who are about half converted, maintain that the manifestations are the joint or alternate product of both Spirits and mortals. Mr. P. was not ready to accept either hypothesis, and he had seen no facts to warrant them. Mr. P. concluded his introduction of the subject by calling on all parties interested, whether Spiritualists or otherwise, present or absent, to produce facts pertinent to the issue.

Mr. Poole said: The point raised by Mr. Partridge had early claimed his attention. He had been in circles with professed psychologists and skeptics who combined their ingenuity and Od Force to influence the medium, but could not. When he had tried the same thing himself he had invariably failed. Still he thinks there are interpolations and mundane communications, but thinks the cause is in the medium. Dr. Hallock cited a fact or two from his experience, by way of eluci-

dating his view of the subject. He thought the power ascribed to Spirits. in the body-of exercising, in some degree at least, their immortal faculties while yet on earth—was presumptive evidence in favor of the allegation that they could still do so when separated from it, instead of being an argument to the contrary. But suppose it is. No man need afflict himself with a burthen of responsibility for any damage done by truth. Let us have the truth, though (as Emerson says) it be flung at us in the shape of a brickbat. When a clairvoyant, with the external eyes thoroughly bandaged, read from books indiscriminately or described objects with all the readiness and precision of an ordinary pair of optics, it was conclusive to him that they saw simply with eyes not affected by of Baltimore, and is now ready to respond to calls from other cess that the books were read or the objects described by the exercise of their own faculties, may it not be denied as well that we ever see or know anything of ourselves? If the power to see be not a faculty inherent to the Spirit, what faculty does belong to it? Does a Spirit in the body possess a faculty which enables it to love for itself? If not, the Messrs. Fowlers would do well to revise the phrenological nomenclature, and inscribe upon the little bumps which adorn their phrenological busts, not the name of a faculty, but the name of a Spirit. It seems all along we have been mistaken. When one feels the emotion of love, we had supposed we were experiencing nothing more nor less than the normal activity of a specific portion of our real self-hood; whereas, in the light of the new philosophy, it appears all the while a Spirit was "stirring us up with a long pole!" To be sure, it would be book business in which he was engaged will be continued by his rather interesting to know, in the event of our being philosophically made out to be nobodies, what it is our Spirit friends precisely hit with the said pole. But seriously, can it be admitted that we have the power to love with the appropriate organ of our own Spirit while in the body. and at the same time deny that we have the power to see in like manner? Another fact was equally clear to him-that the power to see and describe, as in clairvoyance, can be vitiated or interpolated either by conscious or (by far the most generally) unconscious influences. To get the truth "observe the law of it," is Nature's universal proclamation. Communications, then, between Spirits in the form can certainly be interpolated; and if we adopt the "long pole" theory, then, as certainly. Spirit-projected facts and wisdom can not be vitiated. In fact it is so in every case, more or less. One must of necessity enter to some extent into all that depends upon one's self for manifestation. All media. from Moses down to Mrs. Grundy, show very clearly their own characters, and that of the age and circumstances which developed them in the midst of all their inspired utterances and acts. What then? Shall there be no truth because there is much error? Is there nothing heavenly because there is so much earthly—no wheat because of the abunlance of chast? How can you have chast without wheat, or error without truth? He considered it a most valuable result of Spiritual investigation that we have acquired the hitherto unknown fact that man possesses spiritual faculties, and what they are; and that it is these faculties which he uses in the otherwise inexplicable phenomena of human magnetism. The laws and facts which underlie all the manifestations and, the bank was sworten to badly as to hang out agreed by painful, and that human genius has developed are few and simple, notwithstanding their stunendous results. A boy's kite and an old tea-kettle-well served, be it remembered-may be cited as the producing causes of effects sufficiently grand to excuse ignorance in ascribing them to the direct activity of God. Spiritualism is no exception. True 35 nius has respect rather for the quality than the quantity of elementary materials. One kite could suggest as much to a Franklin as tr.o, and out of one genuine fact the thrifty Spiritualist can extract, more value than self-complacent ignorance could find in the whole celestial arcanum.

MR. PARTRIDGE said; The solitary fact cited by Dr. Hallock as proof hat some of the so-called spit tual phenomena were duplicated by mortals, was a fair sample of the phenomena on which the mundane spiritual theory is based; and the Doctor has adopted, in this case, the ordinary mode of making facts support this new philosophy. Mr. P. proposed to dissect the fact, and criticise the Doctor's treatment of it, to see whether his conclusions are legitimate.

The Doctor says that persons placed in a certain condition (called mesmeric, psychological or spiritual) with their eyes baudaged, see and read correctly from books. Mr. P. was disposed to make his case stronger, and admit that persons in the condition mentioned, give utterance to the contents of books placed beyond the natural vision, though the eyes were not bandaged, even when stone walls and mountains intervene. Mr. P. did not think we were authorized by the fact that men can see and read from books within a certain distance with clearer and further, even through stone walls, to read when our eyes are bandaged. His own experience and observation did not authorize

with a new philosophy and not to be explained by our previous philos- theories propounded by Dr. Faraday, Lewis, and others to account for as many as six visions in a week; and many times when he has been out ascertain in which should be the greatest loss of flesh, and should have ophies. In order to determine the origin and significance of this phe- the physical movements of the table. For my own part, till the return at night for that purpose, and it has been raining hard all the time, he heen the nearcat to insanity. Doubtless, upon the conditions arrogated nomenon, he thought we should look at all the new and corresponding facts; and for this purpose he would further enlarge the fact stated by Dr. Hallock, and admit that persons in the mesmeric condition, so called, who have never learned to read-children even, and those who were born blind, often recite from books and manuscripts they have never seen, and the contents of which they never knew; and it makes no difference whether they are blindfolded or otherwise. Mr. P. insisted that these phenomena could not be accounted for on the hypothesis that they do see; for if they do through some unknown process see, from whence comes their knowledge how to read? According to the theory under review, these subjects not only see better with their eyes band-

aged, but know vastly more than they do with their eyes open. The Doctor says: "If it can be denied that the books were read, or the objects described by the exercise of their own faculties, may it not be denied as well that we ever see or know anything of ourselves? Mr. P. answered, No, by no means; because the universal experience of man declares that we do see, and are able to describe external objects by the exercise of the earthly organs of sight, the eyes; also, that when the eyes are bandaged or put out, man can not see, which proves conclusively to his mind the reverse to what it seems to in the Doctor's mind, viz., that the eye is the only organ of sight to the natural body. Mr. P. said, that previous to the phenomena known as Spiritual, it was natural to attribute these facts to the exercise of the faculties within the man, simply because we know no other way to account for them; but he thought this anology for a theory ought not have committed its friends strongly to it, and that the continuous blaze of clearly demonstrated Spiritual phenomena, for the past six years, ought to have shed some light on this gloomy mundane philosophy.

Mr. Mahan had a fact : We know but little of what the mind of man can do. If it can destroy the body (and he thought it could), what may it not do? A lock of a girl's hair was taken to a medium by her mother for the purpose of an examination, which resulted in a very accurate description of a young man about to be married, and not of the girl at all. But all this and apparently everything else, in his estimamation, amounts to nothing. Men see, that is equally unimportant. The rower to see was given for our development. Here Mr. Mahan fell into the interrogative mood, and desired to know what he meant ?-intimating that if we did not square our lives by his standard, he would cut us off from the exercise of all the gifts we enjoyed, in double quick time; to which end he demanded a sight of our fruits without delay. These not being forthcoming, Bro. Mahan was brought to a stand-still by one of the most interesting manifestations (if we except the case of Balaam) on record. Like him-barring the "filthy lucre" which prompted his prototype-he undertook to administer high reproof to our modern Israel. The quadruped upon which he trotted himself out to do the deed, seemed to all outward gaze, an easy, honestgoing English sentence, and the path to mere carnal competitors was plain enough; but there was "an angel in the way," or "a nigger in the wood-pile," or some other unseen obstruction, for Bro. Mahan's curse, in spite of all he could do, would end in a very flattering compliment! Four times, right manfully, with switch and spur, did he essay to ride that unlucky beast of a sentence to a right conclusion. and yet each separate and gigantic effort resulted, as of old in the curse of Balaam, with a blessing! Finding he could not urge the wayward brute into line, nor remove the invisible difficulty, he dismounted and took a seat by the wayside to view the prospect.

Mr. Tooney arose, eyed the discomfited brother with a rueful aspect and then proceeded by easy instalments to hand over the "penny's worth of his thoughts" upon the topic under consideration. As to independent clairvoyance, we must have objective testimony, and the only way for him to settle the question, would be to dissolve himself into "spiritual dew" and get himself absorbed by the thirsty soil of "King dom come," from which it may be supposed he would take an underground view of the matter, and finally emerge therefrom into a state which would enable him to ignore all error with regard to it. He knew of no other way to settle it. The dogs threw some light upon it, he thought, but the scent soon got old, and he lost the track again. He once interrogated a medium, and the response (through the rans) was quite inconsistent. On inquiry, by way of explanation, he found the medium was thinking of one person, and he of another, whereas the mediums had no right to be thinking of anybody at all; from which he concludes that the raps can be influenced by the medium. He was loth to ignore the idea of Spirit communication on the ground that they might be of some use in the "rural districts of spiritual development." but the sooner we ignored mediums, priests, and kings, the better for us. Modern Spiritualism even though graced by the saving cognomen of "Christian," is evidently not in Mr. Toohey's good graces. He said he sometimes published the facts, by way of weekly chronicles of pass ing twaddle. He had published a case the other day, where Spirits, as was alleged, carried cake, and waited on the folks at table. But what of that? As in the case of Bro. Mahan, nothing is of any use. Here he found it necessary to rebuke the rising spirit of generalism (the talking about everything, and nothing in particular,) observable in the Conference, and then proceeded to obliterate every vestige of the remaining smiles that still lingered on the faces of that devoted audience, in con sequence of the involuntary compliment through Bro. Mahan, by a doleful and pathetic account of the dirty faces and dilapidated unmen tionables so ripe in our well abused Gotham. For himself, he was free to say-though waited upon at table by a suite of servants from the sixth sphere-the sight of a ragged and hungry urchin in the street would spoil his appetite.

Adjourned. R. T. HALLOCK.

THE SPIRITS IN ENGLAND

WE find the following article in the London Spiritual Herald for April. It contains a statement of some curious facts which will be of interest to many readers. The writer's views respect ing the general subject should, of course, be accepted or rejected only so far as they may be warranted by the facts themselves, and the judgment of such as have enjoyed superior opportunities for investigation:

SACTS AND OUSERVATIONS RELATING TO SPIRITUALISM To the Editor of the Spiritual Herald-

DEAR SIR-It is with much pleasure that I hail the appearance of the

Spiritual Herald. In an age like this, when matter is deified, and the existence of spiritual beings scoffed at as the dream of half-witted enthusiasts--when in the church Sadduceism is almost universal, and in the world a wild cry is borne upon the four winds-"There is no God but matter, there is no life but this"--it is refreshing to welcome a magazine whose special object is to record facts and furnish proofs of the

real, tangible existence of beings of other worlds.

Never, probably, during any former period of mundane history, was there such general ignorance concerning man's real self, his soul, and the nature of its life and destiny after it leaves this earth, as at the present time; and never was there an age in which cold-hearted seltishness, fraud, Phariseeism, and every species of crime and corruption, were more prevalent. In regard to the science of material substance, it is truly an "calightened age!" so enlightened, indeed, that by means of its rays, men are enabled, not only to illumine our streets with gas, spread a network of railways over the earth, and accomplish many other wooders of mechanical skill, but to discern methods of achieving unheard-of villanies, even to the compounding of drugs that will destroy life in a most elegant and scientific manner, so as almost to defy detection. Dut spiritual science, that which should be the life, the guide the inspirer of material science—that science which appeals at once to the conscience, treats of eternal realities, teaches the soul its duties and destinies, its hopes and aspirations; that unites earth with heaven, and man with God; that discovers order and beauty, wisdom and love running through all this wondrous universe—in reference to this science ours is a "dark age" indeed !

But glimmerings of light begin to illumine the eastern horizon. The dawn now is, and the day will follow. The world of Spirits see this ' are in motion, preparing the sons of men for companionship with as of heaven, and making the way clear for the outpouring of trance. Soirit. Ever the night before the day, and chaos before order; but day at.

I will now endeavor to give you some account of my experiences in stations, tracing them upward from their to that more divine and perfect charthese extraordinary manife. physical and imperfect beginning.

Between two and three years ago, being then residing at Bedworth, a repulsion a push-actormal and applications of the second of tour in America. The name there is a name that the content of the content of the construction was additionally phenomena. The spirits have been attained, in that the construction was additionally phenomena. The spirits have been attained, is that of writing media, undergoing a process of injudiciously put upon his own case, can tend to an opposite result.

The spirits have been attained, is that of writing media, undergoing a process of injudiciously put upon his own case, can tend to an opposite result. They have taken morbid, physical emaciation writing media, undergoing a process of injudiciously put upon his own case, can tend to an opposite result. general talk concerning these wonderful phenomena.

became aroused and be beautiful phenomena. general tark concerning these wonderful party and the conversed with him. They have became aroused, and he bought some books for the purper called on became aroused, and he bought some books for the purper called on studying the subject. Soon after he returned to England, he study in the subject is that of writing media, is that of writing media, is that of writing media, undergoing a process of injudiciously put upon his own case, can tend to an opposite result. In the constant and the consta became aroused, and he bought some bought some bought some bought some bought some bought some books from under his arm, and, having carried them a short way, have that in order to estimate the comparative credit to be given to the hullucination, "bordering on insanity" the means of undermining the returned that I would make one of a party to meet that I would make one of a party to meet that I would make one of a party to meet that I would make one of a party to meet that I would make one of a party to meet that I would make one of a party to meet that I would make one of a party to meet that I would make one of a party to meet that I would make one of a party to meet that I would make one of a party to meet that I would make one of a party to meet that I would make one of a party to meet that I would make one of a party to meet that I would make one of a party to meet the comparative credit to be given to the bullucination, "bordering on insanity" the means of undermining the returned them again. studying the subject. Soon after he testimate the comparative credit to be given to the means of undermining the me, with a request that I would make one of a party to meet and talked with angelic beings haven, with a request that I would make one of a party to meet and talked with angelic beings haven, with a request that I would make one of a party to meet and talked with angelic beings haven and talked with angelic being have met, about fourteen I believe in number. We had previously read the

paragraphs I had read, I felt inclined to treat it as a foolish superstition, than to our enlightened times. And I believe similar ideas, more or less, influenced us all.

We began our experiments by seating ourselves around a very large and heavy three-legged, deal table, and placing our hands upon it in the usual form. This table was too large for ordinary domestic purposes, and was made for the use of a lecture room. We wished to turn this table, standing as it did on the bare floor; but we found after repeated it wanted to accommodate us, but could not, the table being too heavy. apward. We now placed our hands on the large table thus capsized; round with such rapidity that some of us had to leave the circle from considerable impetus, some one would request the power to "rethe table to a dead stand, and then gradually begin to turn in an opposite direction. After amusing ourselves in this way for some time, we began questioning the moving power concerning many matters to ascertain if it were intelligent or not. To our surprise the question was answered with extraordinary accuracy, although failing in some instances. The replies were given by both the tables being tilted on one side, and the floor being struck with one of the legs with wonderful promptitude and decision; two blows being given for a negative and three for an however, hasten on, merely observing that many extraordinary things nomena. But that many of them are Spirits evil in themselves and not to be relied on, I am fully persuaded; those that manifest themselves through tables especially so. This may be expected according to the law of progress in all things; the superior and perfect being preceded by the inferior and imperfect. There are Spirits so false and evil that no human being is comparable to them. There are Spirits funny enough and wicked enough to affirm, in answer to a foolish question put, as a test of their intelligence, by a very learned gentleman, that the Spirit of Hamlet has seventeen noses. Yet are these Spirits the forerunners of the holy and truthful angels of heaven. The matter has been explained to us thus, by good Spirits: Society is materialized, and requires to be appealed to at first through material agents. That table-turning and table-rapping are designed to call attention to the existence and presence of superhuman powers, and thus, gradually and by progressive steps, establish a direct communion of venly. It is this that will distinguish the true Church of Christ from earth with heaven. That, as in ancient times, angels walked the earth the many imperfect cues. and talked with men, without their presence making them afraid, so the time is coming when, by the will of God, they will in like manner visit

given; and that it is a matter of chance, and not of design. True the drama, each successive one enriched with an increasing measure of perhaps, if they did not assemble for that purpose; but it is atheism to the divine spirit, according to man's state in the different ages of the uppose that anything occurs by chance. The design consists in the world, and his capacity for the perception and reception of divine minds of individuals being secretly influenced to desire to meet for such | truth and love. an object. Objectors of this class forget, what is in theory so generally acknowledged, that "God moves in a mysterious way his wonders to perform;" and that "his ways are not our ways." It has also been made known to us that progressively superior methods of communication should be carnestly sought after, and that wonders should not be desired to satisfy a feeling of curiosity, or evil would be the result, and to accept these teachings of good Spirits that are in harmony with the no one has had any stronger evidence of spiritual intercourse than as the wicked among men delight in the companiouship of the bad-the these words: virtuous in the society of the good—the intelligent in that of the wise so do ignorant or false Spirits, or good and true ones, love to commune with their human prototypes, being drawa together by the invisible operation of similar tastes and desires. Evil Spirits will, however, but the contrary. They hate them, and therefore seek to do them harm,

of these ambassadors of heaven. Before concluding this portion of my letter, I will mention one cirher nipple in its month, when it came to its turn to be bid good night. The three raps were no sooner given—and, as was always the case for those conversations remarkably." the infant, with much greater force than the others—than he turned from his mother's breast and in a most sweet and distinct voice replied, asleep as he was, "Good night." As may be supposed, we were perfeetly astonished. I involuntarily exclaimed, "And did my child say show that these preeminently plausible manifestations being subsegood night!" In answer to my exclamation, there came three powerful quently repudiated by their progenitor, all others, however differently raps that made the house resound again, and the Spirits went away. The mother wept for joy to hear her infant speak. He had never that the facts stated by him, not only appear to confirm, but actually do spoken before; and being a weakly child, there was no reason to suppose he would for a long time to come. Poor, meek Theodore! he has since gone to his better home above; and many a cheering communication tions, breathing the tenderest feeling, and exciting us to holiness of life. and trust in all the providences of God, have we received from him, both by writing, vision, and speech, while my son has been in a state of borders of insanity," what evidence is there that he was perfectly sane

next in order came the drawing of maps of the spiritual world, and venture to prescribe for themselves; but there is a case in which mental writing. Four of these maps have been drawn in a night for different hallucination is avowedly attended by loss of flesh, and enfeeblement individuals, all being alike, with some very slight variations. (We omit and approximation to insanity, and yet the patient undertakes to place the description, as it is not very intelligible.) Previously my son inferences made by him under these circumstances, upon a level with drawing. This ceased in a few months, and the writing has been con-Between two and three years ago, being -eturned from a traveling tinued to the present time, but has been made use of very little of late; gentleman, a much-esteemed friend of mine, . . . lecturers, and much lecturers, and much trances and visions being the means of communication now. We have

of my friend, and before hearing his relation of the subject as it was has returned home quite dry. This is a well-attested fact, of which by Dr. Norton, the verdict would be in his favor; no other known ingoing on in America, and reading the books he had brought with him, I there are many witness:s, persons having been in the house when he vestigator could claim greater reliability. My pretensions would be had thought or read very little concerning it at all; and from a few stray has returned home. He has run and walked, crossed and recrossed the road, to try if the rain would fall on him, and it would not. At other having no foundation in truth, and better suited to the ages gone by times, when he is receiving no vision, the ord-nary course of nature operates on him as others. Both his mother and myself have seen a light surround him at certain times. When out at night by himself, and in lonely places where the Spirits sometimes take him, he has no fears. And this has been a peculiarity with him from infancy. He is never alraid of being alone. He says evil Spirits can not harm any one, however they may try, who trusts in God and loves to do right. On one occasion, when walking alone by the canal-side, a tall and stately trials, we could do no more than get from it a creaking noise, as though Spirit, but evil one as he knew, stepped out from a nook and stood before him. He represented to him the difficulties and hardships of life, We then procured a similar one, and turned the large one on to it, leg told him it was not worth living for, that the next life was a better one, and ended by advising him to throw himself into the water. He strove and now commenced movements that fairly surprised us all. It turned to speak, but could not. He felt a subtle influence stealing over him, and he began to think the advice good, and he would follow it. He giddiness. When the table was thus rapidly gyrating, and bad acquired was about to throw himself in, when a great and good female angel suddenly confronted the evil one. She looked sternly at his face withverse the motion." Perfectly obedient to the command, it would bring out saying a word, when he fell down at her feet and turned to the shape of a serpent, and then disappeared in the earth, while she soared up had not been taught to dance, was by a Spirit made to dance for a surloward heaven.

A very unfrequent method of receiving intelligence is by the scroll. An angel appears in the air, or standing on the earth, and holds before him a scroll unrolled, on which is written the information to be conveyed; but there is always at the bottom of the scroll a portion written in characters unknown to the seer. Many a time when we have been traveling together, in company with other friends, we have kept up a affirmative. If the table was told to move in a certain direction, it continued conversation the whole of the way home by means of the ably from his baving been the victim of his own hostile intentions, and would instantly obey; if in an opposite direction, it was equally obedient. scroll. On some occasions the road before us has been crowded with Many things were done which need not be recounted here, that con- angelic beings, walking three, four, six abreast, each with a crown on inced us the power was intelligent, whatever it was. Several days his head, and dressed generally, though not always, in white raiment. afterward we again met at the same place, with results still more satis. At other times there have been three, six or twelve, walking thus before factory; and we concluded our meeting, fally convinced that the power us, and when we have parted with friends who have accompanied us a out their evil purposes. was superhuman. It was ascertained at this meeting who were the portion of our journey, one-half of our celestial guardians have returned mediums, in the following manner:-We numbered ourselves in the with them, and the other half gone on with us. Sometimes one and order in which we were arranged round the table, beginning with our then another would unroll his scroll, to instruct us in something, accordbost, whom we designated number one. We then desired the power to ling to the tenor of our conversation with one another. The scrolls are ift up the leg of the table, and let it fall as soon as the number borne of various colors, as are also the letters, so that there is a beautiful by a medium was mentioned. The numbers one, two, three, and four contrast between the letters and the ground-color. Each has his own were called over; when at the last unmber, which was borne by my son, | color—white, red, green, gold, blue, and purple—according to his rank the leg of the table fell. By this means two or three mediums were also in the heavenly hierarchy. Two or three times a snow white dove has a wrestler who lifts his antagonist, in order afterward more fordiscovered, one of them being the daughter of our host. I must now, appeared to my son, having a little scroll suspended from its bill. On cibly to effect his prostration. one occasion, after flying several times around his head, it alighted on were done with the table in my own family, so as entirely to satisfy my his shoulder. Sometimes a hand alone is held out from the clouds, own mind that spiritual agency was at the bottom of the whole phe- from which is let down a scroll of great size and of magnificent appear

Of the discources that have been delivered, I can only say that they have been characterized by the most catholic and holy sentiments, and have been delivered with much power and eloquence. The grand poetical doctrine taught is, that among Christians there should be none lacking the necessaries of life, and none possessing as their own more than is needful. The communion, not community, of goods imperfectly commenced by the first Christian church at Jerusalem, will then be actualized in all its divine grandeur. The kingdom of heaven, being first in the hearts of men, will necessitate the establishment of the heavenly state in the institutions of society. As the angels of heaven do not appropriate to themselves the good things of their common Father's bounty, but have their joys increased in proportion as they minister to the welfare of others, so should earthly society be a pattern of the hea-

Another important doctrine taught is, that a prophet and teacher will arise who will have power from on high to harmonize the many conflictfrom the things of heaven, and become so abserbed in the things of true Church of Christ. That as everything has its center, a salt crystal only the things of earth; that these simple means are made use of in its little human center—so the great family of man needs its human nerciful consideration of his state, in order to familarize him with the center also. But as there have been so many in times past crying "Lo! presence of Spirits, and prepare him for their visible companionship; here, or lo! there," how shall we know the Teacher when he comes! nd that if they were in the first instance to appear personally, man By the doctrine he teaches, and the power of divine magnetism he will we the chief reasons that have subsequently been given to us, for these their other qualifications, may be good men; but none of them is he who should come. These, thou, are out teachings, and as believe than hands. It may perhaps be objected by some, that if people were not to as- that, in the great drama of societary life, God has given to man dispen emble together to receive these manifestations, they would not be sation after dispensation, religion after religion, as succeeding acts of

Yours, in the love of truth and righteousness,

DR. NORTON'S PHYSIOLOGICAL ANALYSIS. BY PROFESSOR ROBERT HARE.

JESSE JONES.

I have read the communication in the Christian Spiritualist of the the mediumship taken away. That mediums and individuals who meet | 29th of March, by J. C. Norton, M. D. After stating many facts which for spiritual intercourse must purify themselves as much as possible had occurred through his own mediumship, the author arrives at an asfrom the selfishness and debasing habits of the world, and be prepared sumption expressed in these words, "I will venture the assertion that latter is attempted. higher feelings and sentiments of their own soul, rejecting only that myself." The grounds upon which Dr. Norton thus assumes the eviwhich is lower than the good and the truth which is in themselves. For dence which be has had of communion with Spirits, to be equivalent to according as the state is of those who meet, so is the character of the any aduced by any other investigator, may be better estimated by sub-Spirits who communicate with them. The law of moral attraction joining the following account of the conditions under which the evioperates the same with Spirits as with men. Like seeks its like. Thus, dence thus vaunted, was obtained. I give his own account of them in

"But let us see how my conclusions were drawn, and what were the

premises upon which they were founded. In the first place, that the idea originated in my own brain, was evi denced by the waste to which my whole nervous system was subjected ometimes come amongigood men; not because they have love for them, and the effect upon the process of nutrition and secretion throughout the body. Although engaged in writing only one week, during that by teaching false doctrines, narrow, bigoted notions, and otherwise time I lost ten pounds in weight, and my whole nervous system was so leading them into temptation; of such beware. Let Spirits of this affected that I could scarcely hold a pen. I was afflicted with palpitations class be resisted, by living a life of holiness, and by earnestly desiring and tremors, loss of appetite and constipation, disturbed sleep and to be led into God's most perfect truth, and in time they will fice away, frightful dreams; involuntary muscular movements, and inability to being frustrated in their designs. In like manner also, good Spirits fix my attention, with giddiness and headache. Any one to have seen sometimes visit bad men, for they love to do them good—to teach them | me would have said that I had passed through a long siege of sickness. divine truth-to divert their hearts of the love of self, their minds of In fact, I am satisfied, by looking back upon my condition, that I was false doctrine, and lead them up to God. Let Spirits of this class be on the very borders of insanity. Every medical man knows that these encouraged, and let every one take heed that he reject not the messages are precisely the effects of long-continued and severe mental exertion. Now, if the motion of my hand was produced by the influence of Spirits external to my body, I do not see how the effect upon my body and cumstance that occurred in my family, just before the table-tipping mind should have been so great. How should the mere exercise of movceased with us. It was customary with the Spirits, just as the meetings ing my hand, when produced by the agency of another person, thus were about breaking up, to bid each one "good night," by rapping affect me? It may be said that I was frightened, and that my nervous three times for each person present. On one occasion, the babe, fifteen system was thus operated upon; but this was by no means the case. I months old, was lying asleep in its mother's lap, unconsciously holding | could talk as familiarly with the supposed Spirit as with an intimate acquaintance. I could joke as much as I pleased, and really enjoyed

This arrogation that the evidence presented to Dr. Norton has been as strong as that manifested to any other investigator, is urged with the intention of using it to abrogate Spiritualism. The object has been to originating, must undergo a like proscription. But although agreeing confirm, the inference that Spirits communicate with mortals, I assert that agreeably to his own account of the condition of his mind and body, he was utterly incompetent to appreciate their bearing upon the question at issue.

If, as admitted, he was, while receiving the impressions, "on the shen he undertook to estimate their reliability? Even in ordinary mal-Communications through the table were with us very transitory; and adies in which there is no mental derangement, physicians do not never had a paint-brush in his hand, and has not the remotest idea of manifestations obtained by various apparatus, with the co-operation and were, in the slightest degree, emiciated, enfectled or demented.

The language employed tends to convey the impression to the unin-

peculiarly low, as compared with his; since, instead of a miraculous ema nation, through the reaction of mental upon physical organization, I have greater bodily strength and mental vigor than before I entered upon the investigation of Spiritual Manifestations. This the Spirits claim as the result of their fostering care. I submit to any person who formed a part of the audience of three thousand persons, whom I had the honor to address in New York, at the Tabernacle, for two hours and a half, whether it was not somewhat miraculous that a man past the age of seventy-four, should speak so long at the top of his voice, without any sense of fatigue. I declare upon my honor, that I felt as if I could have spoken as much longer. I was not aware of any exhaustion. It follows that if the investigator who is most debilitated is most reliable, I must yield the wreath of Laurel for the brow of my emaciated and enervated competitor. It may fairly be presumed that a greater confidence in the "fiery tempestuous ideas" which came through his own pen, than in the homely result of experimental inquiry, is the cause of his total neglect of my work upon Spiritualism.

That friendly Spirits can invigorate those whom they influence, Mr. Brittan can bear witness, as both of us were present when a child, who prisingly long time, in the style of a stage dancer. Yet, when examined by Mr. Brittan, this child was found to exhibit neither any proportional excitement of the pulse, nor of the respiratory organs.

The nature and degree of the effect of Spirit possession, is defined by the character and disposition of the actuating Spirit. I have seen possession productive of great distress when taken by the Spirit of a murderer. That Dr. Norton's physical sytem was debilitated, arose probthe agency of evil Spirits. There are Spirits in the lower spheres, as I am informed, who are adverse to a knowledge of the Spirit-world, involving the exposure of their degradation to mortals, and therefore avail themselves of persons who have a suitable organization to carry

The account given of himself, by Dr. Norton, shows that he was person, constitutionally, of the kind to serve their evil ends; while his desire to find in his own experience the means of disproving the existence of spiritual agency, made him and them draw together without any agreement for that purpose. Hence he was at one time so actuated as to ave all that evidence of Spiritualism on which he rests his pretensions to have the means to refuse it. The object was to enable him to treat it

The alleged loss of flesh and of strength was the natural effect of possession by evil Spirits, who are themselves in a state of constitutional misery. Undue attachment to the existing demoralizing, mischievous, educational errors, rendered the Doctor a suitable subject for participation in the miseries of Hades, and association with malicious liable "rule of action." Spirits.

Such are the views of Dr. Norton's case which are sanctioned by the higher Spirits in their communications to me.

As respects his arguments against Spiritualism, they are only a re petition of certain errors of Dr. Bell and Prof. Mahan, founded on ignorance, which I have already refuted. I will venture to predict that whenever Dr. Norton is sufficiently emancipated from educational error to employ his pen as I have done, in the promotion of Spiritualism, he will experience no concomitant loss of flesh nor diminution of ability to wield the pen, an instrument which is unfortunately as potent for evil as for good.

It has already been observed that from his exposition of the mode by which he arrived at his impressions, any person unacquainted with the subject would suppose that the self-stated evidence of symptoms experienced by morbid emaciated writing mediumship, was the only channel through which manifestations had been received. No questhe earth once more. That man has for so long a time turned himself ing systems of faith that divide and distract society, and institute the tion is submitted as to the relative reliability of communications resting solely on this basis, and those which are founded on alphabetic earth, his spiritual senses have become closed, and he sees and knows as well as the solar system—that as every human seet and society has communication. Had there been no other evidence than that afforded by writing media, I should never have become a convert to Spiritualism. It is mentioned in my work, that the communications from a medium to whom my father first resorted, where so intermingled with the emanations from her own ingenious mind, as to induce him to resort rould be terrified, instead of instructed and exalted by them. These exercise over the souls of men. All who have not this power, whatever to another medium. And when his ideas were communicated from the medium subsequently selected, I should not have considered them as my Spiritoscope.

Dr. Norton overlooks the evidence arising from the inscrutability of the rappings, which, after two months earnest inquiry, with a view to refutation, I could not explain, though still not attributing them to

Considering that such an hallucination as Dr. Norton alleges himself to have undergone, to admit of a psychological rationale, is only to ascribe it to a Spirit within its mundane tenement, instead of ascribing it to such as have been emancipated therefrom. But allowing such states of morbid, mental and corporcal derangement, to be adequate to explain the phenomena in the instance under review, does that forestall the inference, that other phenomena which are not thus explicable, should be ascribed to immortal Spirits? Psychology and Spiritualism, far from conflicting, afford reciprocal confirmation. Mesmerism is a stepping-stone to Spiritualism, when a theoretic explanation of the

From the experience of Dr. Norton as narrated by himself, who would imagine that ponderable bodies had been seen to move without contact, in obedience to request, as if animated; that rappings had been made, admitted to be inscrutable, unless ascribed to Spirits, while the indications of invisible mental agency in the making of such movements, were as innumerable. It is not attempted to explain how (without a morbid reaction of mind causing dementation and debility) while I was at Cape Island, four persons in Philadelphia were actuated by me, s as to obtain an answer to a message within two hours and a half.

Of the manifestations obtained by the Doctor he is the sole witness If his account of his isolated morbid impressions is to be believed, are my observations of facts to be set aside, although corroborated by the analogous experience of a multitude of inquirers? If as much credit is to be given to the manifestations recorded in my work, as the Doctor ciaims for his statements, the communion of mortals with Spirits is fully demonstrated.

Is it not vastly more probable that the fallacious statements made to Dr. Norton came from mischievous Spirits, than from his own mind, especially as subsequently, "aphorisms and poetry were communicated of which the style was of the most remarkable character, so that many to whom they were exhibited, declared their decided conviction that they could not be the composition of any mortal."

I never read a more erroneous allegation than that contained in the following words: Speaking of the Spirits, he says, "In regard to the weighty matters of Eternity, they tear out chart to pieces, take away our anchor, and leave us in the midst of the fearful storm."

This allegation is the inverse of the truth, as respects the effect upor my soul, being the result of the Doctor's reliance on the impressions of an avowedly morbid intellect, stimulated by evil Spirits to the very borders of insanity." Evidently Dr. N. has not read of the glorious portrait of the Spirit-world, given by my sainted father, and confined nder test conditions by a convocation of high Spirits.

Bigotry to false religious tenets is the great cause of retardation to rising to the brighter spheres. It is only in those of the highest sphere that consistency and uniformity of theological opinion can be found Dr. Norton has in this respect experienced the usual disadvantage of evil company.

If it be inquired how are we to distinguish the higher Spirits: I by some test distinguished a Spirit, agree with him or her upon some word spelt backward, resort may be had to several such tests, but the old proverb applies, " the tree is to be estimated by its fruits."

A good security against being intruded upon by evil Spirits, is purity of intentions and capacity to judge well between good and evil. That those of a "feather flock together," is not more true among birds than it is as respects Spirits, that they are attracted by congeniality. When a mortal has a large number of congenial friends among the higher Spirits, they are on the watch to communicate with him, so as to frustrate the intentions of Spirits of an inferior grade.

It has been said that one weak defender of a cause is more disadvantageous to it, than many assailants. Of course the converse must be true that one competent, ignorant, over-confident assailant is of more advantage than many able advocates. The evidence which Dr. Norton has adduced of his intercourse with Spirits, (although of the demoniac

Original Communications.

MY SPIRIT GUIDE.

BY E. A. ATWELL. ROCKED by the surging sea of life, Or tossed by adverse wird and tide, My bark may reel amid the strife, But led by the bright Spirit guide It can not lose its way.

If on the bounding pathless sea, · Or through some arid desert drear, My toilsome way must ever be, This trusting heart shall never fear If thou wilt lead the way.

If sheltered 'neath a crumbling fane, Or bending by a ruined shrine, Faith, hope, and truth, begin to come, Still linger near, with light divine, And guide me by its ray.

Should love upon my heart-strings play, And no responsive music bring To cheer life's sad and lonely way, Wilt thou, sweet minstrel, strike the strings And chase my gloom away?

And when life's fragile bark is driven All shipwrecked on the shore of time, O then, bright messenger of heaven, Lead this defenceless soul of mine To realms of endless joy.

MY RULE OF ACTION.

Norfolk, VA., March 29, 1856.

MESSRS. EDITORS The world is filled with almost every conceivable variety of socia political and ecclesiastical organization; and I infer from many facts and phenomena exemplifying the conditions of human action, that the number of sectarian organizations will increase for a time to come. Seeing, then, that the great heart of humanity is convulsed with many conflicting emotions; that sects oppose each other with all the virulence of which perverted faculties are capable; that members of the same family adhere to different conceptions of duty, and practice opposing theories, I have been led to inquire, Where is their rule of action? To arrive at the solution of this question, I have to the best of my ability analyzed the basis of many very conflicting views, some of them claiming to be "infallible expositions of an infallible revelation from God;" but the result has been to increase my dissatisfaction, and causes me to doubt the capacity of the human soul to conceive or comprehend a re-

In this state of doubt and uncertainty I was upon a particular occasion, communing with nature, when I seemed to feel a voice within me saying, Though you do not now comprehend all to which you aspire, your mind is an immortal flower which will unfold forever! and even now if you will daily hold loving intercourse with nature's divine wisdom as displayed in the adaptation of one to all and all to one, she will assuredly give you, and every harmoniously progressive mind, a reliable "rule of action." I consult our affectionate progenitor and only "infallible guide" (Wis-

dom). She calmly whispers upon the mellifluous notes of the morning

breeze, "Joyously, cautiously, lovingly and trustingly obey the dietates of every healthy inclination which I have given thee. Look out upon my works, and see what is of thee required. That which is required of one is required of all, and that which is required of the whole is required of each." But how, O Wisdom, shall I apply thy teachings, as a guide to my own acts through life's relationships? "Before allowing conception to result in action, consider whether thou art violating a natural law. If the act concerns thyself alone, consider whether it originate from pure desire and enlightened judgment. If it relate to thyself as one of the children of a common Father, see whether it be in obedience to the will of thy Father." How, again, may I ask, shall I know whether it be in accordance with the will of my Father? "Consider what would be the effect upon the world if all men were to follow thy example in this particular. Then wilt thou see that God designed all men to employ in action every faculty which they possoss, and to which appertains a separate enjoyment, each necessary to produce the happiness of one harmonial mind. He, therefore, who denies himself the enjoyment naturally flowing from the legitimate impulses of any of his God-given endowments, violates a fundamental law of happiness; and who lacks the promptings of any one of the elements of mind is not a harmoniously organized individual." Hence we again arrive at the rule, " That which is required of all and that which is required of the whole is required of each." Of course, then, that which would benefit one must benefit another, and vice versa.

After due reflection upon these suggestions, and a severe analysis of man's healthy inclinations, I accepted the teachings, and henceforward they became to me a "rule of action"—a chart by which I have steered clear of superstition's shoals and sectarian icebergs, and a spot of green and luxuriant vegetation amid the wilderness of conflicting opini

I find, upon a careful survey of the many organizations through which their respective devotees seek happiness, that they each fail to confer the perfect happiness of a harmonious mind, simply because they cramp the individual. They cultivate one element of the mind at the expense of another, and thus set at nought those inexorable laws which require the equal action and development of every faculty of the mind. This will be found the case with every ism of the day, including Shakerism, Quakerism, Catholicism, Mormonism, etc.; and when Spiritualists seck to organize themselves into a creed-bound sect, or when we, like our brothers, the Shakers, submit our reason to the dictum of despotic spirits. retarding the harmonial advancement of ourselves by crucifying one faculty and lauding another, and retarding the progress of nations by making them afraid of our fanaticism, we may find, after years of fruitless labor, that we violated the requirements of our holy, because Godgiven natures, and forgotten the only safe and simple "rule of action."

MAHAN'S ODYLIC FORCE SNUBBED.

MR. BRITTIAN:

During the present week our citizens have been much interested in the progress of a trial in the Circuit Court for this county, involving some of the phenomena of magnetism—how far the operator can control the subject, and whether the subject can be so affected as to be entirely unconscious. Two gentlemen having had considerable experience in magnetizing persons, were sworn as witnesses. One of them, Doctor Stanton, of this village, among many illustrations of this force, gave the following:

He stated that being desirous of investigating the phenomena of Spiritualism, he invited to his house President Mahan and several of our citizens, among whom was a medium of the name of Begles. The Doctor believed the Spiritual phenomena nothing more than animal magnetism. President Mahan believed the phenomena was produced by some force in nature, which he calls Odylic Force, and under the control of the human will.

Mr. Begles was influenced by a Spirit, who said his name was Mitchell when in the form. He expressed himself through Mr. B. quite anxious to give them a test, which would be satisfactory to them. After some little conversation, the Spirit said he would consult with some Spirits present, and see if they would not hit upon one. He very soon said that Doctor Stanton might magnetize Mr. Begles, and after the Doctor had succeeded in getting the control over him, at a signal to be given answer, by their consistency—their good feeling and wisdom. Having by Mr. B., he would take Mr. B. from the control of the Doctor. It was

agreed to. Mr. Begles was magnetized by the Doctor, and appeared to be perfectly under his control. The signal was given, and Begles was no longer controllable by him. The Doctor objected, said he had not experimented sufficiently, and wished to control Mr. B. longer. Stanton was allowed again to control and experiment with B. Finally, the signal was again given, and Mr. B. again taken from the control of the Doctor. The Doctor would will Mr. B. to remain sitting, and he would immediately get up. This, in spite of the Doctor's will and strength. He would will him to do an act, and he would act directly the reverse: and the Doctor admitted he could not control Mr. Begles in the leastthat Mr. B. seemed to be under the control of some influence independ-

ent of him, which manifested intelligence. The above substantially is the statement of Doctor Stanton under oath. I understand President Mahan admits it to be true. It strikes me it was a very happy test to demonstrate the fallacy of the theories

of the President and Doctor Stanton. JACKSON, MICH., April 5, 1856.

No man can for one moment escape the relations of his existence; for

when he is cut off from these he is cut off from life.

Interesting Miscellany.

MAN TO MAN.

FROM CHARLES MACKAY'S NEW WORK "THE LUMP OF GOLD." Stand up, man! stand! God's over all. Why do you cringe to me;

Why do you hend the knee, And creep, and fawn, and crawl? Stand up, man! stand! If I thought our English land Had no true-hearted poor. To suffer and endure-And hold themselves erect, In the light of their own respect, I'd blush that I was English born,

And run away to the wilderness to free myself from scorn. Stand up, man! stand! God made us all! The wine transcends the froth--The living skin, the cloth-Both rich and poor are small. Stand up, man! stand! Free heart, free tongue, free hand, Firm foot upon the sod, And eyes that fear but God-Whate'er your state or name, Let these prefer your claim!

If there be anything you want-Speak up! we may respect a churl, but we hate a sycophant.

MISS SPRAGUE'S LECTURES.

MISS SPRAGUE'S labors in this city closed for the present on Sunday evening last. The interest in the discourses given through her institu mentality was unabated to the end. The concluding address was a earnest exhortation to seek for the Divine and the Immutable in all Hi manifestations - to rest not in our searchings for truth upon the teach ings of any finite individual, either on earth or in the Higher Homesto repose not on any finite arm of man or angel-but ever to reach for the higher and the nobler, to put confidence only in principles, which are universal and absolute -- to repose in that Being who is the embodi ment of all principles, and in whose strength alone the soul becomes invincible.

The style of Miss Sprague's discourses is usually to some extent argumentative, but simple, and adapted to the ready comprehension of the ordinary mind. Nothing can be more evident to the hearer than that the design of the intelligence addressing him is, not to astonish and dazzle with novel and brilliant thoughts or elequent oratory, but to reach and arouse to action the nobler and higher impulses of the soul and thus to secure his practical spiritual good. No one, after listening to a discourse, can doubt either the carnestness or the purity and be nevolent intent of the speaker. That there are defects, both on the score of clear, methodical arrangement, and of form of expression, ialso equally obvious; and perhaps no one is more sensible of them than the instrument herself. But we have often had occasion to notice, in endeavoring to make an abstract of discourses given through her, that however disconnected and discursive the successive thoughts might seem to the superficial ear, yet when analyzed and traced in their spiritual relations, there was a unity and coherence readily traceable through the whole.

The mental state of Miss S. during these efforts affords some char acteristics, not peculiar perhaps among mediums, but of interest in forming an opinion of their true source. According to her statement, she retains her consciousness complete, so as to be herself a listener to the words spoken through her lips, but her consciousness becomes partially merged into that of the controlling mind, by which she becomes elevated, as it were, and for the time feels herself to be a disembodied spirit addressing mortals. At the same time she is aware that she is not either originating the thoughts or furnishing the words for their expression-uor does she know beforehand the topics of discourse. While speaking she can not control her organs of speech, for they are moved by another will. Hence she is aware that sometimes ungrammatical sentences and words are employed, much to her mortification, but has no power to restrain or correct them. To repeat an argument we have often before stated: It is evident these discourses are the product of concions mind, which is working with a purpose and to an end; the visible speaker is conscious that it is not her mind, and hence it must be mother; it claims to be a distinct mind, a disembodied spirat, controlling the organism for the time being by permission of its rightful owner. Why must not this claim be admitted?

Personally, Miss S. is extremely modest and retiring, possessed of those attractive and amiable qualities of head and heart which at once secure the confidence, respect, and affection of all who come in contact with her. The idea of deception or pretense on her part could be tolerated by no one who enjoys her acquaintance.—New England Spiritualist

P DREAMS AND THEIR INTERPRETATION.

THE body of a dead child, according to the Shelby (Ky.) News was ound in that county through the medium of a dream. On the Coroner's fjury the following testimony was given:

"Mr. Harrison Stratton, sworn .- States that on Sunday night be dreamed that he saw the most beautiful babe he ever saw in his life, lying dead under the kitchen floor of Mr. Sloan; and that this babe was white, with a beautiful suit of thick black hair on its head, How it came there he could not say. He also gave an account of the awful-looking people who were standing around to witness the sight; they were of every color and shape; some had heads as large as bushels. He dreamed the next night to the same effect; but on the third night while in a sweet sleep he saw persons go and get the child from under the kitchen of Mr. Sloan, and put it under the corner of the store of Sloan and Neal.

The next evening after he came down, he looked under and saw some thing in a blanket, and thought he saw an arm protruding from under its covering. He at once went to Mr. Guthrie, told him his dreams, and what he saw, and wished him to go with him and look. Mr. Guthrie, himself and others, went and looked. It proved to the best of their judgment to be a white female child, with a suit of black hair, but much disfigured. From the condition of the child, it evidently had been put to death by violence." -

Still more surprising is a recent case of "presentiment" which occurred, according to the Buffalo Republic, in that city. The Republic

"We lately received a shock from one of our personal friends who was never known to joke, not even upon the most serious matter, that has staggered all our opinions concerning dreams. On Wednesday this friend of ours came to us in the morning early, and told us that he bad a very horrid dream the night previous. He dreamed that bis brother had died a horrible death, and that he had been buried alive. and gave a terrible description of the desperate endeavors of his brother to get out of the coffin, finally dying miserably of starvation. We sympathized with him and told him to telegraph to the city where his brother Eved, and find out about it. We went to the telegraph office with him, and he sent a dispatch to this brother in a Western State. inquiring if all were well in the family. He could not attend to his regular business yesterday, so oppressed was he with this terrible dream. He hovered around the telegraph office all day, and at evening came to us, his face beaming with delight, and handed us the following despatch.

March 13-" All right-Wife as well as could be expected--Twins!" If any of our readers disbelieve in presentiments and dreams after this, we must say they exhibit but little faith and are not open to conviction .- Onondago Standard.

FACTS WORTH NOTING.—The whole number of languages spoken in the world amounts to 2.523-viz.: 587 in Europe, 396 in Asia, 276 in Africa, and 1.264 in America. The inhabitants of the globe profess more than 1000 different religions. The number of men is about equa to the number of women. The average of human life is about 33 years. One-fourth die previous to the age of seven years, one-half before reach ing 17. Of every 1000 persons one reaches 100 years of life; of every 100 only six reach the age of 65, and not more than one in 500 lives to 80 years of age. There are on the earth 1,000,000,000 inhabitants. Of these 333 333,333 die every year, 91,824 every hour, and 60 every minute, or one every second. These losses are about balanced by an equal number of births. The married are longer lived than the single; and above all, those who observe a sober, industrious conduct. Women have more chances of life in their favor previous to being 50 years of age than men, but fewer afterward. The number of marriages is in the proportion of 75 to every 1000 individuals. Those born in Spring are generally more robust than others. Births and deaths are more frequent by night than by day.

AMERICAN CHURCH ARCHITECTURE.

Some lofty dome of consecrated bricks. Where all the "orders" in disorder mix. To form a temple whose incongruous frame Confounds design, and puts the art to shame; Where "styles" discordant on the vision jar; Where "Greek" and "Roman" are again at war, . And, as of old, the unretenting "Goth" Comes down at last and overwhelms them both! Once on a time I heard a parson say, (Talking of churches in a sprightly way,) That there was more religion in the walls Of towering Trinity or grand St. Paul's, That one could find upon the strictest search In half the gaints within the Christian Church. A lawyer, sitting at the parson's side, To this new dogma thus at once replied: "If, as you say, religion has her home In the mere walls that form the sacred dome It seems to me the very plainest case To climb the steeple were a growth in grace; And he to whom the pious strength were given To reach the highest--were the nearest Heaven."

CHINESE CHILDREN TRAFFIC .- Some disclosures lately made in China will tend to waken the sympathies of the civilized world to the horrors of a system as revolting to humanity as the African slave trade. It appears from the China Mail that a system has long been pursued of selling female children, between the ages of four and eight years, to be sent to foreign countries, though chiefly to Siam; but as the traffic was carried on in Chinese vessels it had either escaped the notice of foreign vessel was lately discovered having a number of these little ones on board bound to Manila, where it was said they were to be employed in making cigars. In another instance forty girls were purchased by a five persons, \$1. Portuguese in Canton and sent to Amoy, where they were to be shipped Cuba. On the discovery of the latter the children were released. and the captain fixed £100. Sir John Bowring, the British Minister, was determined to put a stop to the traffic, and, in connection with a Chinese official, had issued an order prohibiting it. These efforts, it is eaid, will prove futile, as the most stringent probibitions can easily be evaded. These children, who are always females, are purchased at truly poor will be examined and prescribed for without charge. about \$2 each, and afford, therefore, a large profit to the trader. Those of more tender years are often disposed of by their parents for a dollar each, which they do to save them from infanticide. They are sent to the Spanish and Portuguese, as well as to the English possessions, and with the aid of Mrs. Atwood, who is a superior Medical Chairvoyant, he continues to the spanish and I of a Spanish house at Ningo was lately known to have had distance. Syrups prepared under Spirit-direction in all cases, if desired.

TREMS:—Examination, two dollars; including prescription, three dollars, if parties command too high a price in China to be sent away as a commodity. A considerable trade is also carried on with boys; though it is said to be tess exceptionable than that with girls, as they are often adopted by the childless, or in other cases are rewarded merely as adherents or will-hours, without pain. The Cancers are cared with but little pain. Dr. Smith als ing vassals, whose claim over them, when they become adults, is of a large Campbing Special Bath for Rheumatism, Pevers, Neuralgia, Paralysis noral kind only .- Portland Transcript.

VALUE OF SCIENCE.-Professor Ehrenberg's microscope, which did such good service in procuring undeniable proof of the Simonides fraud, has been made use of again, in Prussia, to detect the thief that stole a barrel of specie which had been purloined on one of the railways. One in the affirmative. Hours 10 x, m, to 12, 15 5 r, m, and 7 to 16 r, m. of a number of barrels, that should all have contained coin, was found on arrival at its destination to have been emptied of its precious contents, and reilled with sand. On Professor Ehrenberg being consulted, he sent for samples of sand from all the stations along the different lines of railway that the specie had passed, and by means of his microscope identified the station from which the interpolated sand must have been taken. The station once fixed upon, it was not difficult to bit upon the culprit in the small number of employes on duty there.

Wellington .- "I have found," said the Duke, " that raw troops, how ever inferior to the old ones in maneuvering, are far superior to them in downright hard fighting with the enemy. At Waterloo, the ensigns and feetly safe under all circumstances. lieutenants, who had never before seen a battle, rushed to meet death as if they had been playing at cricket." Of the Dake's perfect coolness Though not a Universal Panaces, is one of the most efficacious Remedies for a short they had been playing at cricket. Of the Dake's perfect coolness Diseases which originate in an Impure State of the Blood, Derangement of the se on the most trying occasions, Colonel Gurwood gave me this instance: He was once in great danger of being drowned at sea. It was bed-time when the captain of the vessel came to him and said, "It will soon be all over with us." "Very well," answered the Duke, "then I shall not will find this Syrup invaluable. take off my boots."

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